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THE

HISTORY OF MAN:

OR, THE

WONDERS OF HUMAN NATURE.

VOLUME FIRST.

BRITISH MUSEUM

THE

HISTORY OF MAN:

OR, THE

WONDERS OF HUMAN NATURE,

IN RELATION TO THE

VIRTUES, VICES, AND DEFECTS OF BOTH SEXES.

WITH

EXAMPLES, ANCIENT AND MODERN,

Alphabetically Digeſted under their Proper Heads.

THE WHOLE WORK BEING INTERMIXED

With Variety of Uſeful and Divertive Relations.

SECOND EDITION.

IN TWO VOLUMES.

Ponitur exemplum fugiendum ſive ſequendum;
Cernitur hoc oculis, mente ſed illud agit.

VOLUME FIRST.

EDINBURGH:
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BRITISH MUSEUM

TO THE

RIGHT HONOURABLE,

H E N R Y,

EARL OF KENT,

PREMIER EARL OF ENGLAND,

CHIEF OF THE ANCIENT AND ILLUSTRIOUS

HOUSE OF GREY, &c.

THESE VOLUMES OF THE

HISTORY OF MAN,

OR, THE

WONDERS OF HUMAN NATURE,

ARE

Dutifully inſcribed, with the moſt profound

Reſpects, by,

My LORD,

Your Lordſhip's moſt obedient,

Humble Servant, &c.

BRITISH MUSEUM

THE PREFACE OF THE AUTHOR.

1704.

THOUGH the generality of men's minds are naturally desirous of science, ambitious of being let into the knowledge of the wonders of nature, and covet to be acquainted with all kind of uncommon occurrences; yet he has a difficult employment that undertakes to be their guide in exhibiting such instances as immediately conduce to their information; for, though the office is honourable, and has been attempted in all learned languages, by the most celebrated authors, both ancient and modern; yet the subject is so obnoxious to error, the track so rough and uneven, readers so prepossessed, either with prejudices, jealousies, or censoriousness; or, on the other hand, are so defective

defective in their intellects, ſhallow in their apprehenſions, or ſo impatient in making inquiſition themſelves, or conſulting the wiſe and modeſt; that the diligent collectors of ſuch examples oftener meet with reproaches than teſtimonies of gratitude; which I ſuppoſe is occaſioned,

By the vanity of philoſophiſing upon matters of fact; being more curious to find out the reaſon of things than the truth of them; and, failing in the former, poſitively deny the latter, and decry exiſtences in nature and art to keep up the reputation of being thought philoſophers. Such men are like unequal looking-glaſſes to the rays of things, which mixing their own natures with the natures of the objects they reflect upon, do wreſt, pervert, and diſfigure them; for, though it is an argument of ingenuity to ſearch into the reaſon and cauſe of things, yet it is abſurdity and folly to be invincible opinators againſt manifeſt convictions, or to think Omnipotency cannot do what he pleaſes, becauſe they are reſolved to be blind, and will not believe what they ſee.

There are others that raſhly cenſure every ſtrange relation, merely becauſe they want abilities to comprehend them, which puts them ſo much

much upon the fret, that they preſently cenſure and damn all extraordinary caſualties as a pack of lies, forgeries, and impoſitions, upon the weak and credulous; whereas, if they would but take a little pains to illuminate and meliorate their underſtandings, and free them out of captivity to the prejudice of education, dulneſs, and an affected incredulity, they would ſoon know more and better than they do: But, becauſe theſe men, when they bought books, had not a capacity to underſtand them thrown into the bargain, they revenge themſelves in calumniating the ſubject, and the authors of them: like him that curſed his butcher for ſelling him old and tough meat, when the fault was in himſelf; he had no teeth to chew his food, and could only mumble it with his gums.

A third ſort of men, that fall tooth and nail upon things that happen contrary to the common courſe of nature, or ſuch as are ſeldom ſeen or heard of, are the fanciful ſcioliſts, who, being full of themſelves, break out into a humour of oppoſing and contradicting every body, and diſgorge their choler upon every ſeeming improbability, as falſe and ridiculous; not that it is ſo, but for the almighty reaſon that they will have it ſo; which is ſo far from being a defence of truth, or a detection of falſehood

and impoſturiſm, that it diſcovers nothing but a temerarious preſumption, pretending to know the utmoſt bounds of poſſibility, and a proud, petulant, and froward temper; and yet theſe are the Sampſons that one way or other wound every virtuoſi with the jaw-bone of an aſs, and infect a ſort of readers like themſelves with incurioſity, pride, and ſtupidity.

Not that I am ſo vain as to imagine that all that is printed ought to be ſwallowed with an implicit faith; for that would reduce the world into a ſtate of error, ignorance, and confuſion; but where things are reputably atteſted by perſons of honour and probity, and related without ſuſpicion of vanity, oſtentation, or intereſt to deceive; it is an act of prudence, as well as a ſign of modeſty, either to give them credit, or at leaſt ſuſpend our cenſures; becauſe the number of things we are wholly ignorant of are greater than what we know.

I readily grant that ſome writers have abuſed the world with idle, impertinent, falſe, and ridiculous ſtories; but it does not therefore follow that all muſt be condemned for the tranſgreſſions of ſome; for, among others, the Author of theſe Collections, to avoid that fault, has made it his principal care, among thouſands

ſands of wonderful accidents, tranſactions, and events, to ſelect only the beſt and choiceſt of them; ſuch as are freeſt from the ſuſpicion of being ſpurious, doubtful, or incredulous, by borrowing them from authors in the higheſt claſs of reputation for candour, ingenuity, and veracity.

But, notwithſtanding his care and circumſpection, it is not to be expected that all will be pleaſed; for critics in reading, like overnice palates in eating, will endeavour to make themſelves conſiderable, by the knack of finding fault; either the cook, the viands, or the dreſſing, muſt undergo the weight of their diſpleaſure; which I will attempt to obviate, by the following anſwers to their preſuppoſed objections.

Some will inſinuate that ſeveral of the examples are vulgar ſtories; but that objection, if there were any reaſon to allow it, reflects no diſparagement upon the recitor; for examples deſigned for principles of inſtruction muſt be drawn from uncontraverted experience, and not from doubtful or ſuppoſitious ſpeculations; and it was never in the publiſher's thoughts to make wonders more unintelligible, or tranſlate plain truths into miracles; and therefore he has

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ſometimes added a gloſs, to render all the examples fit for light or uſe.

Others will object, that there are many Engliſh diſcourſes already extant upon this ſubject, and conſequently that ſuperadding this volume is but *Cramben bis coctam apponere.* Be it ſo; yet I hope, if it be ſeaſoned and diſhed to their gouſts, it will be ſo far from riſing on their ſtomachs, that it will ſit as eaſy and grateful as it was deſigned to do.

That ſeveral have writ upon this ſubject, I acknowledge; but, when the reader is pleaſed to remember that moſt of them are but indigeſted heaps of particular ſtories, without any order, congruity, regular adaption, or tolerable method; and that thoſe which have fewer faults than the reſt are either obſolete Engliſh, too voluminous, or out of print, he will ſoon agree that a book was wanting on this ſubject, of a portable volume, in a conciſe method, with greater variety of pertinent hiſtory, of better election, more agreeable to our modern dialect in perſpicuity and brevity, and accommodated, in utility and price, to every man's circumſtances; and it is modeſtly believed that ſuch a one is now in his hands, and that it will be acceptable to every reader. Thus much by way

way of apology for the publiſhing this diſcourſe at the preſent juncture. A word or two of the preſent uſe of it concludes this Preface.

This Treatiſe is chiefly deſigned to increaſe knowledge, promote virtue, diſcover the odiouſneſs of vice, and furniſh topics for innocent and ingenious converſation. And, if that maxim be true, 'That men are more influenced 'by examples than precepts,' here are enough to better mens lives, by imitating the examples of the juſt, and to deter others from the commiſſion of groſs enormities, by abhorring the practices of the wicked. By theſe examples, princes may know how to govern, and ſubjects to obey: The wiſe may learn to be virtuous, and the religious to be prudent: The witty to be diſcreet, and the raſh and intemperate to be modeſt and ſober: The rich to be charitable, and the poor to be thankful: The brave to be merciful, the learned to be humble, the great to be peaceable, the extravagant to be abſtemious, the coward to be valiant, thoſe that have leiſure to be innocently diverted, and all men attain to the knowledge of themſelves and their duties: And, that it may have theſe good effects upon every reader, is the unfeigned wiſh of their

Very humble ſervant, &c.

A SHORT ACCOUNT OF THIS WORK.

IT is a humiliating circumſtance in the hiſtory of mankind, that great genius and great learning, which are ſeldom combined in one perſon, ſhould ſo often be overlooked, or recognized at a period only when the unfortunate author can neither enjoy the reputation nor the reward due to his merit. Beſide multitudes of others, the

names

names of MILTON and of BUTLER will be a perpetual reproach to the age and nation in which they lived.

The Author of the following Work, of whoſe name or hiſtory I can find no traces, has been a man of great erudition and reſearch. He has collected and recorded, from both ancient and modern writers, a very conſiderable and very valuable number of hiſtorical facts, of moral and religious reflections, of wiſe ſayings, of excellent and entertaining anecdotes, of ſmart and amuſing repartees. To theſe he often prefixes, or ſubjoins, judicious and pertinent remarks. His obſervations on many of the paſſages he quotes, diſcover him to have been a man not only of uncommon induſtry, but of great judgment and taſte.

In

In this Work, the Author exhibits a diſtinct and unequivocal picture of the manner in which he had occupied his time, and directed his ſtudies. He had travelled through almoſt all the paths of ſcience and literature; and he made his remarks, not with an undecerning eye and an apathetic indifference, but with acuteneſs of obſervation, and ſenſibility of mind. He ſelected from moſt writers, both in ancient and modern languages; and theſe ſelections have an uniform tendency to pleaſe the imagination, to inform the underſtanding, and to mend the heart. The examples he produces of the moſt ſhocking vices which have, in all ages, diſgraced our ſpecies, and of the moſt amiable virtues, which have occaſionally, though too rarely, adorned human nature, are numerous, ſtriking, and inſtructive.

The plan our intelligent and laborious author has adopted, inſtead of being ſhowy, and calculated to attract general attention, is extremely ſimple, and ſuited to convey to his readers, in the moſt perſpicuous and eaſy manner, and without a ſymptom of oſtentation, the fruits of his induſtry and genius. The collections he has made are extremely various; and he has arranged them in the ſimple order of the ALPHABET. His work, of courſe, is a DICTIONARY of SENTIMENTAL and USEFUL knowledge. His reſearches have been ſo extenſive, and the objects of his ſtudy ſo numerous, that a perſon can hardly think of a ſubject, in any department of literature, but, by turning to a leading word, he will find much information. What inhances the value of this Dictionary of Hiſtori-

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cal and moral entertainment, the Compiler of it uniformly quotes the authorities from which the facts and obſervations he has ſelected are derived. By attending to theſe quotations from innumerable authors, many of whoſe writings are now not commonly peruſed, ſome idea may be formed of the nature and utility of the work under conſideration.

From this view of the book, it is apparent, that, though it has long been neglected, and its author known to few, it merits a general attention, and ſhould lie on every family table, as a fruitful ſource of inſtruction and amuſement.

*** It was firſt publiſhed at London in the year 1704; and a private Gentleman, from

from a thorough conviction of its utility, now offers a Second Edition to the Public.

THE

THE HISTORY OF MAN.

CHAP. I.

Of Wonderful Abſtinence from Meat and Drink.

THINGS that are credibly atteſted, though they exceed the reach of ſlender or depraved capacities, ought not to be reproached or rejected as falſe or impoſſible; for ſuch raſh and unadviſed calumnies may ſometimes fall upon occurrences of unqueſtionable authority, for want of underſtanding or better information, which, if allowed, would not only introduce a general diſbelief of all hiſtory, but even circumſcribe Omnipotency within the narrow limits of human reſearches and acquirements; or, which is worſe, within the confines of a dull ſtupidity,

an affected ſceptical curioſity, or an obſtinate incredulity. God Almighty, that can do what he pleaſes, will ſometimes do what man is unable to comprehend; which ſhould give us caution how we reflect upon the veracity of uncommon accidents, leſt, while we imagine we only blaſt the reputation of the hiſtorian, we level our ſhafts againſt the Deity, for exhibiting his wonders among the ſons of men.

A native of Helvetia, named Franciſcus Underus, after he was married, and had ſeveral children, affecting to live a ſolitary life, left his family, and retired to a cave at a conſiderable diſtance from any town, where he might enjoy the benefit of contemplating without the diſturbance of human converſation. In that place he lived about fifteen years, and yet in all that time never eat or drank, but continued in perfect health to the day of his death, which happened on St Benedict's Day, in the ſeventieth year of his age, anno 1470. The credible report of his faſting tempted the curioſity of Conſtantia, biſhop of the dioceſe wherein he lived, and divers Princes of Germany and France to viſit him, and diſcover whether his abſtinence was real or feigned, who, after making ſeveral experiments, found the fact agree with the report, to their entire ſatisfaction. All men looked upon ſuch a continued faſt as a miracle, but Underus ſpoke more modeſtly of it, and attributed it to the abſtemiouſneſs

ſtemiouſneſs of his nature. He foretold ſeveral things of moment that afterwards was verified; and the ſtrictneſs and ſeverity of his life gave reputation to the report of his abſtinence, beyond doubt or poſſibility of contradiction. Zacchias reports, that he had ſeen the pourtraiture of this Switzer, as it was drawn to the life; but ſays, it was ſo foul and frightfully meagre, that it raiſed an unexpreſſible horror and amazement in all thoſe that viewed it.—Fulgoſ. Exempl. l. 1. p. 270.; Zacch. Qu. Med. legal. l. 4. p. 218.

The daughter of a ſmith, by name Jone Balaam, born in the city of Conſtance, bordering upon the province of Limoſin, in the kingdom of France, falling into a rapid fever when ſhe was about eleven years old, anno 1599, and was attended with very dangerous prognoſticks, that deprived her of her ſpeech, the uſe of her limbs, and threw her into a frenzy; which continuing near a month, all the parts below the head extremely languiſhed, and the mouth of the ſtomach and paſſages thither were ſo looſened, that ſhe peremptorily refuſed all kind of nouriſhment; and though, about half a year after, ſhe recovered the uſe of her limbs and motion, an impoſſibility of ſwallowing ſtill continued; from whence grew a perfect averſion to all ſorts of food, whether ſolid or liquid, inſomuch that the lower belly was ſhrunk up, while the

the other parts of her body were in a tolerable thriving condition. She voided no excrements, nor had the benefit of purgation by ſweat, or by her noſe, eyes, or ears. The ſkin that covers her fleſh appeared very cold and dry; nor could any violent exerciſe or labour add any warmth to it, unleſs under her arms and parts bordering upon the heart. Her buſineſs was continual motion; yet, for the ſpace of almoſt three years together, ſhe continued faſting, without deſiring or taking any kind of food; but, after that time, by ſlow degrees her appetite was reſtored, ſhe fed on meat and drink with the reſt of the family, and recovered a ſanative conſtitution of body.—Franciſ. Citeſ. Opuſc. Med. p. 64.

Apollonia Schreira, a virgin, born at Bern in Helvetia, faſted ſeveral years ſucceſſively. In the firſt year of her abſtinence, ſhe ſlept very ſeldom; in the next year was conſtantly waking, and continued at that rate divers years after. The magiſtrates of that city committed her to the care of Paulus Lentulus, an eminent phyſician, who kept a ſtrict watch upon her, and never ſuffered her to be alone, to try whether ſhe managed herſelf by any kind of artifice or deceit; but finding none, and he certifying ſo much, the maid was permitted to return to her relations.—Schenck. Obſerv. l. 3. p. 306.

A young girl ſomewhat above nine years old, named Margaret, born in a village near Spire in Germany, began to live without food in the year 1539; and, though ſhe enjoyed all the ſports, recreations, and paſtimes, equally with any other children of her age in the neighbourhood, yet ſhe was never known to eat any kind of victuals for the ſpace of three years ſucceſſively. The Biſhop of Spire put her under the care of the pariſh prieſt, with ſufficient attendance to watch her ſtrictly; but no colluſion being diſcovered, Maximilian King of the Romans put her into cuſtody of Gerhardus Bacoldianus, his own phyſician, aſſiſted by one of the gentlemen of his bed-chamber, who, after a nice and diligent obſervation for the ſpace of twelve or thirteen days, and finding, by the daily account they gave his Majeſty, that there was no room to believe her a counterfeit, the King gave her permiſſion to return to her parents, but not without a bountiful reward, ſuitable to his dignity, and the greatneſs of his admiration.—Schenck. Obſerv. l. 3. p. 306.

Katharine Binder, native of the Upper Palatinate in Germany, was ſaid to receive no other nouriſhment than air for more than nine years. John Caſimir, in the year of our Lord 1585, commanded her to be watched by a miniſter of ſtate, an eccleſiaſtic, and two licentiates in phyſic; but they could make no diſcovery of her being

being an impoſtor, and therefore reported it to be miraculous. Our own Dr Hackwel, in his Apology, acquaints us, that the moſt remarkable that ever he encountered in this kind, was of one Eve Fleigen, born at Meurs, in the dukedom of Cleves, who took no kind of food or aliment for fourteen complete years together, viz. from the year 1597 to 1611, the truth whereof is atteſted by the ſuperiors of the city of Meurs, and the teſtimony of a miniſter who obſerved her in his own houſe, with the aſſiſtance of others, thirteen days together, with all imaginable diligence, but could not accuſe or convict her of any fraud or colluſion.—Schenck. Obſerv. l. 3. p. 306.; Horſtius in Donatum. l. 7. p. 653; Hackwel Apol. adv. 3. p. 654.

John Scot, an inhabitant of Scotland, being caſt in a ſuit at law in a greater ſum of money than he was ever able to diſcharge, retired for his ſecurity into the Abbey of Holyroodhouſe, where, under the ſenſe of his affliction, he faſted thirty or forty days together; which being divulged at court, the King reſolved to experiment the truth of the report; and, to that end, confined him to a cloſe room in Edinburgh Caſtle, where none could have admittance to him. A ſmall quantity of bread and water was left with him, which, in the compaſs of thirty-two days, was nothing leſſened in weight or meaſure. After this he travelled to Rome, and gave

gave the like experiment of his abſtinence to Pope Clement VII. He made the ſame trial at Venice; and from thence returning into England, he aſcended the pulpit in St Paul's Church-yard, and, after his faſhion, (for he was a very illiterate and lewd fellow), harangued againſt King Henry VIII.'s divorce from Queen Catherine, and his defection from the Romiſh Church; for which ſaucy and impertinent intermedling he was thrown into a goal, where he alſo faſted fifty days; but, after that, what became of him *non conſtat*.—Spotſwood's Hiſt. Ch. Scot. l. 2. p. 69.; Clark's Mir. 104.

A Romiſh prieſt lived forty years in that city without any other aliment for the ſuſtentation of life than imbibing air, and yet in all that continued in a perfect ſtate of health, free from diſeaſes or any indiſpoſition of body. This relation we have upon the credit of Hermolaus Barbarus. Rondolitus alſo informs us, that he had the ſatisfaction to ſee a female child that, to the tenth year of her age, lived only upon ſucking in air, without any other nutriment; and that when ſhe came to maturity, ſhe was married, and had ſeveral children.—Schenck. Obſerv. l. 3. p. 306.; Johnſt. Nat. Hiſt. c. 2. p. 316.

Charles VII. King of France, being poſſeſſed with a panic fear that ſome of his retinue that had near acceſs to his perſon (being bribed to

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it by his ſon) would take away his life by poiſon, refuſed meat and drink ſo long, that the oeſophagus, or paſſages to the ſtomach, being cloſed up, when he would have eaten, he was not able to get any thing down his throat, and ſo died the miſerable death of being famiſhed.—Trenchfield's Hiſt. improved, p. 601.

Pontanus affirms in his Hiſtory, that there was a certain woman in the kingdom of Naples that in her whole life had never taſted either wine or water, which are the uſual drinks of that climate; and that being once compelled to drink, at the command of Ladiſlaus King of Naples, it extremely prejudiced her health.—L. 8. p. 336.

A Roman gentleman, named Julius Viator, being in his youth afflicted with a dropſy, and adviſed by his phyſicians to abſtain from drink, under the pain of increaſing his diſtemper, and endangering his life; he ſo familiariſed their directions, that they became eaſy to him; inſomuch, that, in his aged days, even to that of his diſſolution, he wholly abſtained from drink, and never ſeemed to deſire or want it.—Plin. Nat. Hiſt. l. 7. p. 602.

Abraames, the pious and learned Biſhop of Carras, impoſed upon himſelf ſuch a ſevere abſtinence from the common enjoyments, and preſent ſupports of life, that bread and water, bed and fire, he reckoned in the number of unneceſſaries:

ceſſaries: He never accuſtomed himſelf to the uſe of drink, fed only upon raw herbs and fruits, and never taſted of theſe till the ſhutting in of the evening; yet was a perſon of great hoſpitality to thoſe that came to viſit him. The beſt of fleſh, fiſh, bread, and wines, were always provided for his gueſts; and, though he would ſometimes undertake the office of a carver for his friends, he could never be tempted to bear them company in eating any kind of delicates. —Drexel. Oper. tom. 1. p. 796.

Of what a different complexion was Lyſimachus King of Thrace from theſe abſtemious perſons. He being oppreſſed with extreme thirſt, laid down his arms, and ſubmitted himſelf and all his forces to the mercy of King Dromichetes, his enemy; and, when he had quenched his thirſt, and found himſelf a captive, cried out, 'Oh ye Gods! for how ſhort live'd a pleaſure 'have I abandoned a potent monarchy, and re-'duced myſelf to perpetual ſlavery?' Had his conſtitution agreed with the foregoing examples, he might have kept his dominions and his army. Had he ſtudied the art of being contented with his own, he had had enough; but his covetouſneſs knowing no bounds, made him war againſt a Monarch from whom he had received no provocation; and ſo his thirſt after ſovereignty drew upon himſelf a laſting torment, by a thirſt after a poor draught of water.

A young damſel, named Renée Chauvel, aged about fourteen years, who lived with her father and mother in the village of Thurandais, in the biſhopric of St Malo, fell ſick of a dyſentery on the 25th of November 1696, and was cured in three weeks time, but remained in a languiſhing condition, and without appetite, taking no nouriſhment till the end of April following, but a little boiled milk in the morning and at night. Towards the beginning of the ſame month, 1697, ſhe fell into a melancholy delirium; and, towards the end of that month, deſiſted from eating and drinking, and ſo hath continued fourteen months at the time this relation was given. Her belly was all conſumed, and as it were ſticking to the vertebras of her loins, and hath voided nothing ſince ſhe left off eating and drinking. She hath only urined five or ſix times, ſweat in the head and neck, and wept often. She walks not at all, only goes two or three ſteps, being ſupported; but has crawled upon her hands and feet ſeveral times: She ſleeps indifferently well in the night-time; but has not ſpoke ſince Chriſtmas 1696, notwithſtanding ſhe apprehends what you ſay, and gives ſufficient ſigns of her knowledge.—Preſ. State of Europe, month 1698, p. 353.

This is matter of fact, and certainly true, that the young maid has not eaten any thing for a long time, and that ſhe is not able to eat, as is proved by the teſtimony of her father and the

mother; Mr Oren doctor of phyſic, and one of the College of Phyſicians of Rennes; of all the village; of the Prior of Corſeul, and his curate; the Count of Garais, and the Abbot of Fregouet, a gentleman to whom the father of the maid is a tenant.

Dr Plot, in his Natural Hiſtory of the County of Oxford, publiſhes a relation of Rebecca Smith, a ſervant to Thomas White of Minſter Lovel, who being near fifty years of age, was afflicted with ſuch an extreme drowth in her throat, that ſhe could get down nothing either ſolid or liquid, in the ſpace of ten weeks. Then ſhe drank a ſmall quantity of water, and ſome warm broths, and ſo continued without any other aliment for a twelvemonth together, at which time ſhe began to fall to her food again with the reſt of the family. This happened in the year 1671; and, to clear it from being thought a contrivance, there was no advantage made of the accident which might bring it under doubt or ſuſpicion.—Nat. Hiſt. Oxon. p. 196.

Thuanus gives a relation of one of his countrymen, named Franciſcus Vieta, a man of ſingular erudition, and ſo devoted to contemplation, that he would often continue in his ſtudy three days and nights together without meat or drink, or ſleep; and, when either forced or perſuaded to quit his ſtudy, and otherwiſe divert himſelf, never complained of the want of food,

or

or eat more after so long fasting than he was used to do at other times when he kept to his constant meals.—P. 95.

Sennertus tells us of three persons that were the wonder of their times, who each of them fasted almost two years together, and yet, though lean, were in good health: Of another that fasted three whole years, another four, and, by the same rule, might continue forty years.—Prax. Med. p. 212.

CHAP. II.

Of False Accusers; the mischiefs they often do; and their frequent Disappointments.

MANY men have been utterly ruined by depending wholly upon their own innocency without a prudent foresight, and timely endeavours to prevent the attacks of their enemies, who colour their malice, and elude the law, by suborned evidence or plausible pretences.

The Duke of Buckingham, who had observed that the channel in which the church preferment run under the ministry of Archbishop Abbot, had been subject to some corruptions, recommended the management of that affair to Dr Laud, at that time Bishop of Bath and Wells, and of the Privy Council: A trust continued to him after the

the Duke's death, not more to the interest and honour of the church, than to his own prejudice; who, being too secure in a good conscience, thought the office of the greatest minister in court (for he was shortly after translated to the see of Canterbury) might be discharged without any submission to the arts and subtleties of it, which exposed him to such a torrent of adversity, by the malice of his and the church's enemies, as can scarce be paralleled in the world, to a Prelate of his singular abilities and immense virtue.—Hist. Rebel. Epit. p. 31.

In the year of our Lord 1692, a gentleman, whose name was De Ferieres, dwelling at his house near Mante, a city or great town in the Isle of France, in pure jest and merriment had caused a pig to be stolen from the curate of the parish, and invited him to the eating of it. The curate, not knowing who had robbed him, gave information of the fact to the judges, and made a heavy bustle about it, accusing all that he had the least suspicion of; upon which the gentleman, for fear the jest should go too far, confessed the theft, paid the curate for his pig, and all was well again. Some years after, one of this gentleman's sons being condemned by the judges of Mante for some other offence, and fined two thousand livres, the judges sent to distrain upon the father's land; but he not only opposed their officers, but took his son's part, and endeavoured

endeavoured to reverse the judgment; which so provoked the judges, that they set a foot again the petty larceny of the pig; and, prosecuting the Sieur de Ferieres as a thief, condemned him about the end of February last to be hanged, and gave out a warrant for execution accordingly; so that the gentleman was really hanged in the eighty-second year of his age, notwithstanding all his appeals, and, as it is said, contrary to the prohibitions obtained from the council, of which they took no notice, pretending the case was within the jurisdiction of the provost.—Mon. Merc. June 1696.

This affair being represented to the king, he sent for no less than twelve judges to Versailles, who upon examination were all carried prisoners to Paris, and the king referred the cause to the court of requests de l'Hostel, to be there judged without appeal; and other complaints from the nobility and gentry about Mante, coming against the said judges, and their conduct appearing so criminal, that says my author, (who printed this said relation in May, while the judges were in custody) there is no question but they will be made examples.

Cambalus, a servant to king Seleucus, and of a charming complexion, was commanded by his master, to take care of his Queen Stratonice, in her progress into Syria. Cambalus being sensible of the Queen's lascivious temper,

and

and his own danger, took such effectual order with himself, before he began his journey, as might quit him from all suspicion of infidelity to his master. The Queen was enamoured with him on the road, and sollicited him to gratify her unchaste desires; but he denying her importunities, the Queen, when she came home, in revenge of the slight that was offered her, accused him to the King her husband, for attempting upon her honour; whereupon he was cast into prison, in order to be severely punished; but when the day of trial came, to the amazement of all the spectators, he sufficiently vindicated his own innocency, and discovered the prosecutor's malice, by shewing he was no man.—Burt. Melanc. part. 3. p. 566.

Democritus, the philosopher, was always so intent upon his study, and improving himself in the knowledge of nature in her various operations, that he despised, and heartily laughed at all the pleasures that men took in the enjoyment of momentary things, and the toils and labours they underwent in acquiring them. The philosopher persevering in this ironical passion, the people of Abdera, among whom he lived, looked upon him as a madman, and having compassion on him for the innocency of his life, sent to Hippocrates to come and cure him; with whom Hippocrates discoursing, and seeing how he imployed his time, told the Abderians, that

that notwithstanding his careless humour in respect of his clothes, abstemiousness in his diet, and other little neglects of himself, and the world, he was certainly one of the wisest and best men in it, and they were little less than mad, that thought Democritus had not the perfect use of all his senses, and also employed them in the most noble and benefical studies.—Hippocra. Epist. ad Damaget. Burt. Mel. Epist. to the reader, p. 23.

Titus Celius being found murdered in his bed, in a room where both his sons also lodged, and no servants in the house, whether slaves or freedmen, being in the least suspected as guilty of his death; the presumption ran high, that his two sons had committed this abominable parricide; but being brought to their trials, and sufficient proof made, that they were in a profound sleep, and the chamber door open, when the murder was first discovered; the judges pronounced them not guilty; thinking it impossible that nature could connive at such a horrid fact, or suffer two sons to take a quiet repose, over the corps of a newly butchered father: which reason was allowed by the whole assembly, and their acquittal confirmed by the voice of the populace.—Zuin, Theat. vol. 3. l. 5. p. 766.

When Arianism prevailed against orthodox Christianity, by the countenance given to that heresy,

heresy, by some of the eastern Emperors; St Athanasius was accused at the council of Tyrus, among other heinous crimes, for murdering of Arsenius at a council held in Sardica; for which the Arians deposed him at the above named council, where partiality bore the sway, and clamour was allowed instead of proof and argument. From these unjust proceedings of his avowed enemies, Athanasius appealed to the Emperor, by whom he was acquitted and restored: Arsinius's hand, whom they feigned Athanasius had murdered, being found subscribed to the instrument for his deposition.—Sims. ch. hist. l. 4. cent. 4. p. 486.

M. Scaurus, by a well composed harangue, was impeached at the popular tribunal for endeavouring to betray the republic of Rome, to their known enemy Mithridates, King of Pontus, of whom he was said to receive considerable sums of money for that wicked purpose. Scaurus being summoned to defend himself against this accusation, insisted only upon the incompetency of the accuser, saying after this manner. It is very hard, fellow citizens of Rome, that I, who have had the honour to lead your army in many dangerous enterprises with success, should now be enjoined to account for my behaviour, before persons to whom I am almost an utter stranger, very few or none of you having been with me in my military undertakings;

dertakings; and therefore I shall only propound one singular question to your consideration and justice. Varrius Sucronensis alledgeth, that Æmilius Scaurus is bribed by Mithridates's money, to betray the republic of Rome: Æmilius Scaurus affirms upon his honour, that the charge is false and scandalous; now it is in your breasts to determine, which of the two is most fit to be credited, my actions in your service, or his naked accusation without reason or proof? Upon which the people with great indignation, discharged the accuser from proceeding any further in that matter.—Valer. Max. l. 3. c. 7. p. 86.

When the Arians were in their height of power, pride, and malice, they suborned a common whore to accuse Eustachius the orthodox Bishop of Antioch of adultery, and to lay a bastard child to him; but she falling sick not long after, and conscience awakening her to a sense of her sin, and fear of punishment, she confessed she was bribed to it by the Arians, and that Eustachius, a merchant in the city was the true father of her child; saying further, that she could not depart the world till she had made this confession, and begged the bishop's pardon, which he freely gave her.—Niceph. l. 8. c. 46.

CHAP.

CHAP. III.

Advancement to Honour, obtained by various Accidents.

THOUGH a generous education, and a good judgment, attended with an advantageous admiſſion into the firſt notices of a prince, are looked upon as fair ſteps to court preferment; yet a pat, witty repartee, a lucky hit, and an obliging accident, has raiſed more men to honour than any other, more elaborate and ſtudied method, without a great ſtock of confidence and money; for ſince the way to the temple of honour has not lain through that of virtue; a certain airy kind of court knowledge, that is always agreeable and entertaining, has found out a more eaſy way.

Guymond, a chaplain in ordinary to King Henry I. finding that, for the generality, the worſt ſcholars had the beſt preferments in the church; when he was performing his duty in ſaying maſs before the King, the epiſtle was taken out of St James, where in reading theſe words: 'It rained not upon the earth three 'months, and ſix days;' he read it after this hobbling affected manner; 'it rained not, not

'upon

'upon the earth, one, one, one years, and five-'one months.' The King took notice of his abuſing the ſacred text, and ſharply reprimanded him for it. Guymond anſwered; that reading and ſpeaking nonſenſe were become faſhionable; and ſeeing thoſe that did ſo, were ſooner and better preferred than men of parts and learning, he imitated that prevailing method, to come in for his ſhare among the blockheads, rather than ſtarve among men of ſenſe; at which the King ſmiled, as being pleaſed with his repartee, and ſoon after gave him the wardenſhip of St Frideſwids in the univerſity of Oxford, to thrive and grow rich among the learned.—Speed's Hiſt. page 448. Baker's Chro. p. 60.

Philip II. King of Spain, had ſuch an extraordinary curious guſto, that nothing could pleaſe him, but what was the moſt excellent of its kind; of which there are many examples in hiſtory, among the reſt what follows. A Portugal merchant ſhewing his Majeſty a diamond of an extraordinary luſtre, his courtiers expected, he would have commended its beauty; but, on the contrary, he contemned and diſdained it; not that that great Monarch affected to be thought wiſer than other men; but that his mind was ſo elated and clear in the wonderful productions of nature, that he could not be impoſed upon by mean and vulgar trifles. Well

ſays

ſays the King to the merchant, ‘ at what price ‘ do you value this diamond, if I ſhould have a ‘ fancy to purchaſe it? This illuſtrious ſprig of ‘ the ſun,’ replies the merchant, ‘ I value at ‘ ſeventy thouſand ducats, and he that buys at ‘ that price will have no reaſon to complain. ‘ And what was you thinking on, ‘ ſaid the King, ‘ when you put ſo great a price upon it? ‘ I was thinking,’ ſaid the merchant, ‘ that ‘ Philip II. was yet alive.’ At which the King, being more charmed with the fineneſs of that expreſſion, than the luſtre of the diamond, ordered immediately the payment of the money, and diſmiſſed him.—Baltaz. Grat. Cap. 5. de Her. l'Hom. de Cour. Man. 65. p. 82.

The Iriſh being oppreſſed and injured by the Earl of Kildare, exhibited ſeveral articles of high miſdemeanour againſt him to King Henry VII. concluding their information with theſe words, ‘ all Ireland cannot rule this Earl!’ why then ſaid the King, ‘ he is the fitteſt man ‘ to rule all Ireland,’ and accordingly made him lord deputy of that kingdom. A lucky accident for the Earl, when the King, to keep up his jeſt, gave him the beſt poſt in Ireland in good earneſt.—Baker's Chron. p. 60.

Captain Rawleigh, native of Budely in Devonſhire, coming from Ireland to viſit the Engliſh court, and eſſay the making his fortune, found the Queen taking a walk near the court,

and

and finding a wet place in her way, which ſhe was unwilling to paſs through; Rawleigh immediately ſpread his new pluſh cloak over the plaſhy place, which the Queen trode ſoftly on, and went over dry foot; but not without a particular obſervation of the perſon that paid her ſo much reſpect; for which ſhe afterward bountifully rewarded him with conſiderable preferments, and the honour of knighthood. Sir Walter at the firſt dawnings of the Queen's favour upon him, and in hopes of a further addition from her Majeſty's goodneſs, wrote in one of the glaſs windows of the court, in an apartment the Queen frequented, theſe words:

Fain would I climb, but that I fear to fall.

Which her Majeſty obſerving, was pleaſed to under write,

If thy heart fail thee, don't climb at all.

Which ſo encouraged this brave, wiſe, and learned knight, that in a ſhort time he had great preferments, and yet deſerved more than he had.

Regillianus was general of the Roman army in Illyricum, under the reign of Galienus the Emperor, who having diſguſted many of the principal military officers and ſoldiers, it put them upon laying deſigns to depoſe him from the Imperial dignity. Several of the chief of them

them ſupping together, and diſcourſing of the original of one another's names, among the reſt one demanded from whence the name *Regillianus* was derived. A grammarian that was there by mere chance, told him that *Regillianus* was derived from *Regillius* of *Regulus*, and ſo of *Rex* a King. Then ſaid the ſoldiers there preſent, 'Why ſhould he not be a King?' And, immediately upon the diſcourſe of this ſingle word, ſtarted by mere chance, without any previous motive, they all the next morning repaired to the General's tent, ſaluted him by the name of *Emperor*, and made him Emperor, who behaved himſelf with abundance of courage and bravery againſt the Samaritans.—Lipſ. Monit. l. 2. c. 3. p. 167.

The Lord Cromwel was the ſon of a blackſmith at Putney, in the county of Surry, who, for the early buddings of a pregnant wit, was taken into the ſervice of Cardinal Wolſey, who employed him in his moſt important ſecret affairs, which always ſucceeded under his diſcreet management; inſomuch, that, when his maſter fell, King Henry VIII. obſerving his great diligence, was attended with a vivacious wit, and other requiſite accompliſhments, took him into his ſervice, who pleaſed him ſo well, and humoured his paſſions ſo exactly, that he became his ſpecial favourite, and the King, by degrees, raiſed him to the moſt eminent dignities and offices

offices in the ſtate. He was maſter of the King's jewel-houſe, a privy counſellor, ſecretary of ſtate, maſter of the rolls, lord keeper of the privy ſeal; made Lord Cromwel, and vicar general of the ſpiritualities; created Earl of Eſſex, and, in the concluſion, lord high chancellor of England.—Baker's Chron. p. 412.

Dr Abbot, merely upon the recommendation of the Earl of Dunbar to King James I. from being head of one of the pooreſt colleges in Oxford, was preferred by that King to the biſhopric of Coventry and Litchfield, and preſently after to London, and that before he had been parſon, vicar, or curate, in any pariſh-church in England, or dean or prebend in any cathedral. He was ſcarce fixed in London before he was promoted to Canterbury, upon the never enough lamented death of Dr Bancroft, who, by his wiſe and prudent conduct, if he had lived a little longer, would, in a great meaſure, have ſubdued the unruly ſpirit of the nonconformiſts, and extinguiſhed that fire in England that was kindled at Geneva; but Abbot having made a very ſlender progreſs in the ſtudy of Divinity, adhered ſolely to the doctrine of Calvin, and, for his ſake, had a better opinion of the diſcipline than became him; and, by his unconcernedneſs in diſcountenancing abuſes that were creeping in at the door of nonconformity, left his ſucceſſor a very hard taſk to reform a church

ſo

ſo long neglected, and which had been filled with ſo many weak and wilful churchmen.—L. Clarend. Hiſt. Rebel. Epit. p. 40.

The Earl of Holland, who was a younger ſon of a noble houſe, after ſome time ſpent in France and the wars of Holland, which profeſſion he intended to follow, coming, after two or three campaigns, in the leiſure of winter, to viſit his friends in England and the court, in a ſhort time grew very acceptable to the Duke of Buckingham, by whoſe means, and that of a lovely winning preſence, he found an eaſy admiſſion into the court and the King's favour. He took care to be the Duke's creature, and ſucceeded ſo well in it, that the King could not be more in haſte to advance the Duke, than the Duke was to promote him. He firſt preferred him to a wife, by whom, among other things, he had the manor of Kenſington, of which he was made baron. After that he was made gentleman of the bed-chamber to the Prince of Wales; next Earl of Holland, captain of the guard, a privy counſellor, ambaſſador into France. All this while the weather was fair; but, as ſoon as the ſtorm aroſe, and the rebellion was beginning in England, to ſhew that there was no faith in the forehead, when the King was at York, the Earl of Holland begged his Majeſty to make a baron, which would have been worth to him ten thouſand pounds; but the King refuſing to gratify

him, he turned malecontent, fell into the intereſt of his Majeſty's enemies, and was diſmiſſed the court, and his employments there.—Hiſt. Rebel. Epit. p. 29. 55. 181. 342.

But it is not always wit, addreſs, and good humour, that prevails for court preferment; for too often dignities, honours, and offices, are ſold for money; and hence it is, as Cardan obſerves, that an illiterate coxcomb ſhall have a place of a thouſand pounds a year, when a man of true merit ſhall ſtarve in petitioning for one of fifty. A man would think that ſome courts were hoſpitals appropriated to particular names and families; for none but of the ſame kindred or dependence can be found in them; eſpecially where ambitious, covetous, and low born women claim a right, or uſurp a privilege in diſpoſing them. Hence it is, that ſo many courts in Chriſtendom prefer inſignificant, empty inſufficients, before men of ſenſe, becauſe the former can put themſelves forward, having guineas in their hands, though no brains in their heads; they can look as big as bull beef at a poor pretender, and make a buſtle in the world by virtue of their own confidence, and a wink tipt from a lady of the ſame complexion in the preſence-chamber. They can temporiſe and cringe like a ſpaniel to my Lord, collogue and flatter with my Lady, talk what they call fine things to her favourite woman, and court

a bulk begotten footman for the honour of a bow, at the price of half a crown; and theſe methods, with the fool's pockets being well lined, can never fail of preferment, when a diſcreet, modeſt, and better deſerving perſon ſhall be repulſed with a haughty frown, or a more diſobliging treatment. It was ſo in days of yore, and ever will be; for what Tyreſias adviſed Ulyſſes, in the Poet, *Accipe qua ratione queas diteſcere*, &c. was never more in vogue, viz. lie, flatter, and diſſemble; if not, as he concludes, *Ergo pauper eris*, begone like a poor deſpicable wretch as thou art, and art like to be, if thou comeſt to court with merit, without money.—Hor. l. 2. ſat. 4.

CHAP. IV.

Of Adverſity, how Improved or Dejected under it.

RICHES are the gift of Heaven, and often the rewards of virtuous actions, but not to be eſteemed our only happineſs in having, or miſery in wanting them. Adverſity, in the eſteem of the world, is the greateſt affliction; yet, if conſidered aright, and improved as it ought to be, is a great bleſſing in itſelf, an happy eſtate, and yields no ſuch cauſe of diſcontent, or that men

ſhould

ſhould think themſelves hated of God, or forſaken of him; for men in the greateſt proſperity are often like trees laden with fruit, that break with the weight of their boughs, and are ruined by their own greatneſs. Their wealth is their miſery; and, though they do all that is poſſible to comply with the commands of their Princes, yet they often miſcarry, and only fatten themſelves to be devoured by their Sovereigns, as Seneca was by Nero, and Sejanus by Tiberius.

Telamon, ſon of Æacus, and King of Salamis, was a man of ſo firm and ſteady a temper, that it was impoſſible for any viciſſitude of fortune to deject him, or any croſs accident to ſhake the conſtancy of his mind into the leaſt appearance of trouble or diſcontent. When notice was given him of the death of his only ſon, whom he loved with the tendereſt endearments, he anſwered with an undiſturbed countenance, and a compoſed mind, 'I knew I be-'got a mortal child, and what by the inevitable 'laws of nature muſt happen once, can never 'come too early.'—Lon. Theat. p. 707.

L. Paulus Æmilius was bleſſed with four ſons, two of which, viz. Scipio and Fabius, had the honour to be engrafted into other noble families by adoption. The other two being yet in their minority, he kept at home with him, that he might look after their education. The eld-

eſt,

eſt, being about fourteen years of age, was ſnatched away by ſudden death five days before the celebration of his triumph; and the youngeſt, of twelve years of age, died three days after it. All the Roman people were ſo ſenſibly afflicted at the decay of this noble family, that their grief might be read in their dejected countenances; which Æmilius perceiving, and bearing his loſs with a profound magnanimity of ſpirit, cauſed the citizens of Rome to be aſſembled, to adminiſter conſolation to them, without deſigning to receive any from them. The populace being met, he ſpake to them after this manner: 'Fellow citizens, in the great happineſs you now enjoy, knowing all terrene affairs are ſubject to viciſſitudes, I was not without fears that Fortune, by her own fickleneſs and inconſtancy, might convert her ſmiles into frowns, and meditate miſchief to you; for which reaſon, I importuned the higheſt Jupiter, Juno, and Minerva, with continued prayers, that, if any evil was deſigned againſt the citizens of Rome, it might be diverted from them, and the whole be ſhowered down upon my family; which being come to paſs, I rejoice that the Gods have ſo far complied with my petitions, that you ſhould rather lament my particular afflictions, than I ſhould grieve at any general calamity fallen upon you.'—Zuin. Theat. vol. 3. l. 2. p. 663.

When

When the ancient Romans, by a continued ſeries of war with that great general Hannibal, and their overthrow at Cannæ, found their military ſtrength exhauſted, and their republic on the brink of ruin, yet they ſuſtained all thoſe calamities with ſuch a noble courage and greatneſs of ſpirit, that they forthwith ſent freſh recruits to their forces in Spain, when Hannibal was almoſt ready to enter Rome, and put an end to a republic that, for a long tract of time, had been formidable to all the world; nay, the lands whereon Hannibal was encamped with his army without the walls, was at that time ſold at as high a rate as if Hannibal had been a thouſand leagues from the city.—Valer. Maxim. l. 3. c. 7. p. 87.

Hiero the Sicilian tyrant was as unpoliſhed, rough, and cruel a ſpark, in the exerciſe of his ill acquired power, as if he deſigned to copy or exceed all the ill actions of his brother Gelo; but, falling into a chronical diſtemper, which gave him leiſure to read and to have converſation with men of learning and probity, it ſo ſmoothed the rudeneſs of his former temper, and abated the heat of his vicious habits, that he was bettered by his afflictions; and, when he had recovered his health, ſhook off his lewd aſſociates, and contracted an intimacy in friendſhip and councils with thoſe great examples of learning and virtue, Simonides, Pindar the Theban,

ban, and Bacchilides.—Ælian. var. Hiſt. l. 4. p. 46.

The Athenian orators, being exaſperated againſt Philip King of Macedon, took an over great freedom in miſrepreſenting his actions, and loading his name with ſcurrilous and reproachful language; but King Philip was ſo far from reſenting or revenging that indignity, that he ſaid, 'He was extremely obliged to them; for 'it put him upon an extraordinary care and circumſpection, to demean himſelf with ſo much 'integrity and juſtice, that his unſullied actions 'might contradict their opprobrious words, and 'prove them liars.'—Plut. Moral. in l. de Apoth. Reg. &c. p. 408.

What an author long ſince ſaid of the Engliſh nation in raillery is now grown into a common proverb, *Anglica gens, optime flens, peſſima ridens*, that they are worſt in proſperity, and the beſt of people in adverſity.

Zeno, a philoſopher of Citium, a town of Cyprus, turning merchant for his better ſupport, was always unfortunate by loſſes at ſea, inſomuch that he was reduced to one ſmall veſſel; and having advice that it, with all its lading, was alſo caſt away in the ocean, and nothing ſaved, he entertained the news with chearfulneſs, ſaying, 'O Fortune, thou haſt acted wiſely, in for-'cing me to throw off the rich attire of a mer-'chant, to put on the mean and deſpiſed habit

'of

'of a ſcholar, and return me back to the ſchool 'of philoſophy, where there is nothing to loſe, 'and the moſt ſatisfactory and durable things 'to be gained.' After this Zeno ſo improved in learning, that King Antigonus II. had him in great eſteem for his knowledge and integrity, and, when he died, extremely lamented the loſs of him. He was father of the Stoics, and taught, 'That men having two ears, and but one mouth, 'ſhould hear much, and ſpeak but little.'—Plut. lib. de tranquil. animi, p. 148. et Apothegm. Reg. p. 416.

Origen, being deſervedly excommunicated by the Chriſtians for offering incenſe to the heathen deities, being very poor, wandered to Jeruſalem, where, being requeſted to preach, he took the Bible into his hand, opened it; and the firſt text that preſented itſelf to his view containing theſe words, 'Unto the ungodly ſaid God, why 'doſt preach my laws?' &c. he immediately cloſed the book, and tears ſo filled his eyes, and ſorrow his ſoul, that he was able to proceed no further; but this bringing him to a ſenſe of his ſin, and unfeigned repentance for it, he was again reconciled to the church, and the exerciſe of his miniſtry.—Clark's Mar. Eccl. Hiſt. p. 104.

Mr John Fox, in the reign of Henry VIII. travelling to ſeek a maintenance, came to London, and having there ſpent all he had without

proſpect

proſpect of getting more, being almoſt famiſhed, ſat in St Paul's Church, every one ſhunning rather than relieving ſo miſerable an object of charity. At length a ſtranger came to him, and privately thurſting a good ſum of money into his hand, bid him take comfort, 'for God would provide 'better for him.' A few days after, the Dutcheſs of Richmond made him her domeſtic, and tutor to the Earl of Surry's children that were committed to her care. He afterward came to great preferment in the church, and was one of the moſt liberal handed men to the poor of any living in that age.—Idem ut ſupr.

Mr Thomas Willoughby falling from a plentiful eſtate into great neceſſity, a kinſman dying and leaving him a conſiderable fortune, having firſt bought an augmentation to the vicarage where he dwelt, he gave the other half of the whole eſtate to charitable uſes; and his family now enjoy three times as much as he gave away.—Char. Donat. p. 89.

As the foregoing perſons improved under afflictions, and became better men by their ſufferings; ſo there are others that have been ſo much dejected in adverſity, that they have been the ſcandal of humanity.

Lepidus, one of the triumvirate that parcelled out the Roman Empire among themſelves, was ſo blown up with pride and haughtineſs at his being at the head of twenty legions coming

out of Africa, that meeting with Octavianus Caeſar in Sicily, under the misfortune of being routed by Sextus Pompeius, he would not admit him into his preſence, but ſcornfully denied him audience, and cauſed his ſoldiers to throw darts at him, which Caeſar defending himſelf againſt, returned to his army, led them againſt the forces of Lepidus, who ſeeing which way the ſcale of victory was like to incline, and that his former oſtentation and inſolency was in danger of ruining him, he fell into an abject meanneſs of ſpirit, immediately threw off his general's robe, put on deep mourning, threw himſelf at Caeſar's feet, whom a little before he contemned and ſlighted, begged him to give him his life and indemnity, in whoſe power it now was to deprive him of it. Caeſar, to ſhow that the braveſt men were always inclined to mercy, granted him his life and eſtate, but ſentenced him to endleſs baniſhment.—Oroſ. Hiſt. l. 6. c. 18. p. 267.

Perſeus, the late Macedonian Monarch, was covetous to a great degree, and ſo exceſſively proud, high minded, and of ſuch a lofty and haughty ſtomach, ariſing from the conceited ſtrength of his own dominions, that he gave great diſturbance to thoſe parts of the world; and, ſlighting the Roman power, provoked Gentius King of the Illyrians, for three hundred talents, to war againſt them, and, contrary

trary to the law of nations, to kill a Roman ambaſſador, and when he had engaged that Prince, too, for to be able to return, refuſed to pay the money he had promiſed. Perſeus, being at length engaged in the ſame war, was beaten and taken priſoner, and then diſcovered as poor, mean, and ſervile a ſpirit as if he had been of the baſeſt extraction; for, approaching near Æmilius, the conſul roſe from his ſeat to meet him, and receive him like a Prince under the misfortunes of an unſucceſsful war, and accoſted him with demonſtrations of ſorrow; but Perſeus was ſo unable to keep up a manly courage, that, in a baſe deſpair and fear, he caſt himſelf at the conſul's feet, embraced his knees, and prayed him with ſuch an abject meanneſs to pity him, that he turned Æmilius's compaſſion into anger: He abhorred ſo poor a ſoul, and therefore with a wrinkled brow that ſhewed his diſpleaſure, told him, 'Since he was de-'jected below a man, he was an unworthy ene-'my of the Romans, and one that, by diſcover-'ing ſo baſe a cowardice, had thrown a re-'proach and diſhonour on his late victory.'—Plut. in P. Æmyl. p. 269.

Tygranes, Sovereign of Armenia, in waring againſt the Romans, had an army of twenty thouſand archers and ſtone-ſlingers, fifty-five thouſand cavalry, an hundred and fifty thouſand infantry, thirty-five thouſand artificers and pioneers.

oneers. This bulky force made him ſo intole-
rably proud, that, when he ſaw the Roman ge-
neral Lucullus marching againſt him, he deri-
ded their ſmall number, ſaying, 'If theſe men
'come as ambaſſadors, they ſignify ſomething,
'but if as enemies, they will ſcarce ſerve us for
'a breakfaſt. I want,' ſaith he, 'to fight with
'the whole military powers of Rome, and to
'triumph in their defeat.' But, when his ar-
my was engaged, and he ſaw his cavalry unable
to bear the ſhock, and his foot gave way, Ty-
granes was the firſt that left the field, and threw
away his diadem, that it might not hinder his
ſpeedy flight; but being taken priſoner, he effe-
minately lamented his unhappy deſtiny, and that
of his ſons, now lying at the mercy of the con-
quering Romans; and when, after this, he was
taken again and brought before Pompey, threw
himſelf and crown at his feet, and reſigned his
kingdom to his diſpoſal, which Pompey gave
him again, but made him tributary to the Ro-
mans.—Plutarch in Lucullo, p. 509.

Cardinal Woolſey, that from no higher a pa-
rentage than a butcher's ſon of Ipſwich, in Suf-
folk, roſe to be a cardinal, and poſſeſſing the
entire favour of the King, and the greateſt of-
ficers of truſt and profit in the kingdom, grew
ſo unſufferably proud and lofty, that he was
ſerved by the ſons of noblemen; in common
diſcourſe would ſay, *Ego et Rex meus*, *I and my*
King

King; told Edward Duke of Buckingham, who ſpilt a little water on his ſhoes, that he would kick on his ſkirts, and not long after procured him to be beheaded; had the confidence to cite King Henry VIII. and Queen Catherine to appear before him and Campejus as their judges; carried the broad ſeal of England with him beyond ſea; had a greater retinue than the King; tyrannized over the whole kingdom, and whoſe word was a law, that ſcarcely any man durſt oppoſe, under the price of his ruin; yet, when he ſaw himſelf decline in the King's favour, was ſo poor ſpirited a wretch, that he could ſcarce ſay his ſoul was his own: He bowed and cringed to all men in favour, whom formerly he deſpiſed; ſeemed overjoyed when a mean courtier would vouchſafe to ſpeak to him; and, when Mr Norris met him on the way at Putney with a comfortable meſſage from the King, and a gold ring as a preſent from the ſame hand, he lighted from his mule, and received his meſſage kneeling and bare-headed in the dirt, with the humbleſt expreſſions of his gratitude to God and the King for the joyful news; and, receiving the ring from Mr Norris, he ſaid, 'If I was lord of the realm, one half of it was 'too inconſiderable a gratuity for your trouble 'and good news;' and therefore intreated him to accept a ſmall chain of gold, with a croſs of gold annexed to it, wherein was incloſed a piece

piece of the wood of the holy croſs, which he conſtantly wore about his neck next his ſkin, and valued it at above a thouſand pounds Sterling.—Stow's A. p. 532.

George Duke of Buckingham, that great favourite of King James I. knowing that Attorney General Bacon was a man of extraordinary parts, and as things were then circumſtantiated, fit to ſerve the King in quality of Lord Keeper of the Broad Seal, ſent a gentleman to tell him that he had procured that favour for him; but withal to tell him alſo, that he knew he was naturally a knave, ungrateful, proud, and apt to return injuries to ſuch as did him kindneſſes; but let him look to it; for, if he made him any ſuch requital, 'he would ſink him as far 'below ſcorn and contempt, as he had prefer-'red him above his expectation.' Bacon heard the meſſage with patience, and promiſed to obey the commands of ſo good a patron with the greateſt ſubmiſſion and exactneſs. Bacon had no ſooner received the ſeals, and the King being gone into Scotland, but he fancies himſelf a monarch; ſleeps in the King's lodgings; does the buſineſs of the court in the banqueting-houſe; uſurps the ſtate and attendance of the King. If any of the privy counſellors ſat with him for the deſpatch of public affairs, and drew near him, he would bid them 'ſit further off, 'and know their diſtance:' Upon which Secretary

tary Winwood, taking himself to be affronted, went away, and would appear no more at the council board, but immediately wrote to the King, that he would please to make what haste he could to England, for his Majesty's seat was already usurped by the Keeper. If he received a letter from the Duke of Buckingham that required a speedy return, he would not open or answer it but at his own leisure; but now hearing the King was coming towards London, and that his fine show was over, he returned to himself again. The court being come to Windsor, he attended two days at the Duke of Buckingham's chamber, without admittance into any other room than where the footmen and the dregs of that family attended. There he sat upon an old wooden coffer, with the purse and seal lying by him, two days successively in that despicable posture; and then having admittance, he fell down at the Duke's feet, kissing them, and vowing never to rise till his Grace had pardoned him; then they were reconciled again; but the Keeper became a slave to the Duke and all his relations.—Court of K. James.

CHAP.

CHAP. V.

Adulterers puniſhed in various Manners.

KING Edwin, eldeſt ſon of King Edmund, and ſucceſſor of King Edred, being but fourteen years of age, on the very day his coronation was ſolemnized, ſhamefully abuſed a lady of great fortune, and nearly related to him, in the ſight of his lords as they were aſſembled at the council board; and that he might enjoy his inceſtuous pleaſures with the greater freedom, cauſed the lady's huſband to be murdered; to this he added many other infamous actions, which ſo alienated the affections of his ſubjects, that the Mercians and Northumbrians revolted from him, ſet the crown upon the head of his younger brother Edgar, and ſwore allegiance to him, with exceſſive grief whereof Edwin ended his life, having reigned but four years.—Speed. Hiſt. p. 385.

Eugenius III. King of Scotland, was ſo much addicted to laſciviouſneſs himſelf, that he was willing to indulge the better ſort of his ſubjects in the ſame libidinous pleaſures; and therefore made a law, that the lord of the ſoil ſhould have the firſt night's lodging with every new married

married woman, which beaſtly law continued in force till it was repealed by King Malcolm, in the year 1057. Granting liberty to the huſband to buy off his cuckoldom upon payment of half a mark in ſilver, ſixpence three farthings Engliſh, to the lord, which they call *marchetas mulierum*, and is ſtill diſponed by landlords, in the charters they grant to their vaſſals.—Biſh. Spotſw. Hiſt. Ch. Scot. l. 2. p. 29.

When the duke of Anjou came to aſſiſt the Dutch againſt the Spaniards, his army entering into Hainault, one Captain Pont was quartered in a rich farmer's houſe, named John Miils, of whom he aſked his daughter Mary in marriage, but being denied, he drove the family out of the houſe, but kept the innocent virgin with him, and raviſhed her, and the beaſt having ſatiated himſelf, cauſed three or four ſoldiers to deal as rudely by her alſo; which being over, he ſet her by him at the table, making game at her in naſty diſcourſes. The injured woman, meditating a revenge, as the captain turned his head to ſpeak to a corporal, ſhe took up a knife and ſtabbed him to the heart, of which wound he dropped down dead immediately, and the ſoldiers bound her to a tree, and ſhot her to death, for which they were all hanged.—Sympſ. Ch. Hiſt. lib. 1. cent. 16. p. 220.

Paulina, wife of Saturninus, was as famous for her extraordinary beauty and unſpotted chaſtity of life, as her noble deſcent. Decius Mundus, a Roman knight, was ſo paſſionately in love with her, that he offered her two hundred thouſand drachms to enjoy her but one night, and ſhe ſlighting his gifts, and abhorring his propoſals, he determined to famiſh himſelf to death. Ide, his father's freed woman, coming to the knowledge of it, told him, that for fifty thouſand drachms, ſhe would procure him the enjoyment of the beautiful Paulina; which ſum being put into her hands, and ſhe knowing Paulina was a great adorer of Iſis, ſhe gives twenty-five thouſand drachms to ſome of the prieſts, acquaints them with the paſſion of Decius, begs their aſſiſtance in gratifying him, and promiſed them to double the quantity of gold when they had accompliſhed it. The ſeniors of theſe covetous prieſts being ſo largely bribed, and in expectation of more gold, make a viſit to Paulina, and tell her the God Anubis was ſo ſmitten with her beauty, that he commanded her to come to him at ſuch a time and place. She obtaining her huſband's conſent went to the temple at night, was locked in by the confederate prieſts, and in the dark was enjoyed by Decius Mundus thinking ſhe had obliged a God, and extolled the favour ſhe had received to her huſband and acquaintance. Three

days

days after Mundus meeting her, ſaid, 'it was 'kindly done of you Paulina, to ſave me two hun-'dred thouſand drachms, and yet give me the 'pleaſure of enjoying you under the borrowed 'name of Anubis,' and then abruptly left her. Paulina now apprehending how ſhe had been abuſed and cheated, tore her hair, rent her clothes, told her huſband what a villany had been acted, and, on her knees, begged that Mundus, and all his confederates, might have an examplary puniſhment. Saturninus, her huſband, relates the matter to Tiberius the Emperor, who finding it to be true, ſentenced all the prieſts that were concerned, and Ide to be crucified, the temple to be demoliſhed, and the ſtatue of Iſis to be thrown into the river Tiber: but Mundus he only condemned to baniſhment, as excuſing his crime, in part, for the great paſſion and love he had for the lady.—Joſeph. Antiq. Judaic. l. 18. c. 4. p. 467.

The Tarentines having taken and ſacked Carbinas, they got together all the boys, virgins, and handſomeſt women into the temples, and in open day expoſed them naked to all comers, to ſatisfy their more than brutiſh luſts in what manner they pleaſed, and in view of all that would be ſpectators of their beſtialities. But God was ſo diſpleaſed with theſe abominable crimes, that he ſtruck all the Tarentines dead with fire from heaven, that had been guilty of it,

it, and their own relations and friends were ſo far from commiſerating their condition, that they expreſſed their thankfulneſs, by ſacrificing to Jupiter for ſuch a great example of his juſtice.—Athenæus Deip. l. 12. c. 5. p. 522.

Mr Robert Foulkes of Stanton Lacy, clerk, lived long in adultery with a young woman in his houſe, who being delivered of a child, he murdered it, for which he was hanged at Tyburn, but died very penitently.

Sir Robert Carre, ſometime favourite to King James I. who created him Viſcount Rocheſter, and Earl of Somerſet, living in open adultery with the young Earl of Eſſex's lady; to prevent the ſcandal, and enjoy their pleaſures with the greater freedom, procured the lady to be ſolemnly, though unjuſtly, divorced from her huſband, and then at the expence of Sir Thomas Overbury's life, Somerſet married her. The wedding was honoured with the preſence of the King, Queen, and Nobility, with all imaginable pomp and gallantry. The city of London alſo made an entertainment for the bride and bridegroom, and happy were they who could ſhew the greateſt reſpect to their perſons, and honour to their nuptials; but, before the concluſion of the year, Somerſet and his lady were apprehended, convicted, and condemned to die, for procuring Sir Thomas Overbury to be poiſoned in the Tower. All men expected, according

to

to King James's aſſeveration, not to ſpare any one that was concerned in that murder, that they would have been both executed; but, on the contrary, they were pardoned and ſet at liberty, with the allowance of L. 4000 a-year out of the Earl's confiſcated eſtate. They retired to a private life in the country; and now that love that made them break through all oppoſition, either on her ſide declining to ſome new object, as was commonly reported, or his inclining to reluctancy, their amours grew ſo weak and ſickly, that at length it quite died away, and they lived afterwards in the ſame houſe as ſtrangers to one another. The lady died before him an infamous death, of a diſeaſe in the offending parts, too nauſeous for any modeſt pen to mention: And of the Earl I will ſay no more, but that he would have paſſed for a good man, if he had not doated on ſo ill a woman, whoſe lewdneſs, and her kindred, brought him to ruin.—Kingſton's Hiſt. Eng. Vol. 2. p. 1614.

A noble Thuringian being ſurpriſed in committing adultery, the huſband of the adultereſs cauſed him to he bound hand and foot, and thrown into a priſon, where he kept him without either meet or drink; but, to add to his torment, cauſed hot meat to be ſet before him twice a day, to vex him with the ſmell of what he could not taſte. Under this torment he continued eleven days, and then having gnawn

the

the fleſh from his ſhoulders he died.—Clark's Ex. taken from Luther.

Mary of Arragon, wife to the Emperor Otho III. was attended by a young ſpark in women's clothes, who did her drudgery; but being diſcovered, he was burnt to death. Afterwards, in vain attempting to debauch le Conte de Mutina, ſhe accuſed him of endeavouring to raviſh her, for which he was moſt injuriouſly beheaded; but at length the Emperor making further diſcoveries of her unchaſtity, he cauſed her alſo to be burnt to death.—Hiſt. Germ. l. 4. p. 462.

CHAP. VI.

Of Affability and Humility in ſome great Men.

AS the nobleſt actions in hiſtory have generally been performed by men of higheſt birth and quality, ſo the truly great men have been the moſt remarkable examples of courteſy and humility. Thoſe are the ſureſt friends that are made ſo by reiterated civilities, which certainly procure the good will of the public in return, whereas vulgar paſſions, and a tyrannical behaviour, are fit for nothing but to make men be deſpiſed of others, and uneaſy to themſelves.

When

When Alexander the Great was in Aſia, a ſudden and extraordinary tempeſt of cold, ſo ſurpriſed many about him, that they ſwooned away by the violence of it. Among the reſt he found a Macedonian ſoldier almoſt ſtarved to death, whom he commanded to be carried into his tent, and ſet by the fire in his own royal chair, which, with the addition of a cordial, immediately reſtored the dying ſoldier to life again; who then ſeeing in what poſture he ſat, ſtarted up in a fright, and with all the rhetoric he had, apologized to the King for his preſumption; but Alexander, with an obliging aſpect, put him out of fear, ſaying, thou can'ſt not be ignorant, my ſoldier, that you Macedonians enjoy a greater freedom under your King, than the ſervile Perſians do under theirs. To any one of thoſe ſubjects it had been preſent death to have ſat in the King's chair, but to thee it has been a new life; ſo it was intended, and has ſucceeded, mayeſt thou long enjoy it. —Mr Harault diſc. of Policy, l. 2. c. 5. p. 243.

Gualter Mapes, an antiquated Engliſh hiſtorian, reports, that King Edward I. and Leoline Prince of Wales, deſigning an interview in a village called Auſt upon Severn, in the county of Glouceſter; the Prince being deſired to come over, inſiſted upon ſome punctilio of honour, and refuſing to come, the King would needs condeſcend

condeſcend to go over to him, and took boat accordingly; which Prince Leoline perceiving, ruſhed up to the ſhoulders in water, and would have carried the King aſhore in his arms, ſaying, 'Your Majeſty's great humility and wiſ-'dom has utterly ſubdued my impertinence and 'vanity,' and thereupon were both made friends; and Leoline paid King Edward the homage due to the Crown of England.—Burt. Melanc. p. 2. § 3. p. 307.

Rudolphus Auſtriacus, Earl of Hapſburg, being a hunting on a rainy day, he ſaw a prieſt wet and dirty, carrying the ſacrament on foot to a ſick and languiſhing perſon, the Earl was chagrined at this undecent ſight, and, diſmounting from his horſe in emotion of ſpirit, ſaid, 'What? Shall I ride on horſeback at my eaſe, 'while he that has the honour to carry my Sa-'viour trudges through dirt and mire, wet and 'weary on foot; it muſt not, ſhall not be;' and thereupon enjoined the prieſt to mount his horſe; and the prieſt, in obedience to the Earl's command, obeyed. The Earl, to ſignify his reverence to the hoſt, followed it bare headed, and on foot through the rain to the ſick man's houſe, and in the ſame humble poſture accompanied the prieſt back to his. The prieſt, amazed at the unuſual humility of ſo great a perſon, gave him his bleſſing when he took his leave, and as in an extraordinary manner inſpired by the ce-

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leſtial powers, foretold, 'That the Imperial 'Crown ſhould be enjoyed by him and his poſte-'rity, who now, in ſpight of Turk and French, 'have poſſeſſed it for many years, according to 'that prediction.'—Lipſ. Mont. l. c. 2. p. 17.

Ulpius Trajanus, the Emperor, took all occaſions to manifeſt an extraordinary affability and humility in his words and actions, ſo that he never diſpleaſed any man with refuſing his requeſt; for he did it with ſuch a courteous demeanour as gave the petitioner hopes to ſucceed in ſomething elſe: And, when any of his ſoldiers were wounded in fight, would aſſiſt in their cure; and, when ſwathes or bandages were wanting to bind up their wounds, would tear out his own linen to ſupply that defect. Some thought theſe practices were too great a condeſcenſion, and below the dignity of his ſtate, and therefore took the liberty to cenſure them; but he put an end to thoſe murmurs, by ſaying, 'He would be ſuch an Emperor to his 'ſubjects as might oblige them to obey out of 'love, and not out of fear; and, while he was 'Emperor, would act towards others as he de-'ſired an Emperor ſhould have done to him if 'it had been his lot to have been a private per-'ſon.'—Pezel. Millijic. tom. 2. p. 191.

Maud, daughter of Malcolm Canmore, King of Scots, and wife to King Henry I. of England, was ſo affably pious and humble, that ſhe con-

deſcended to relieve the poor with her own hands, dreſs their ſores, and waſh their feet; and, being reprimanded for it by a courtier, as not agreeable to her royal dignity, ſhe made him this anſwer, 'That ſhe followed the example of 'our bleſſed Saviour, and the preſcripts of the 'Goſpel, and that the brighteſt jewel in the 'crown of Majeſty was affability and courteſy.' —Weav. Fun. Mon. p. 454.

When Robert Duke of Normandy, being in the holy war, refuſed the ſovereignty of Jeruſalem, having a greater mind to the crown of England, the Princes proceeded to make another choice, and, knowing the remarkable piety and humanity of Godfrey of Bouillon, they elected him by an unanimous conſent to be their King. He accepted the title, but refuſed the ſolemnity of his coronation, ſaying, 'God for-'bid that I ſhould wear a crown of gold, where 'the Saviour of all the world had been crown-'ed with thorns.'—Full. hol. War. l. 2. c. 2. p. 44.

Dr Hall, ſome time Biſhop of Norwich, was as humble, as learned, as courteous, as devout, and had all the qualifications of a good biſhop in great perfection. He was accuſtomed to ſay, 'That he would ſuffer a thouſand wrongs ra-'ther than be guilty of doing one: He would 'rather ſuffer a hundred, than return one, and 'endure many, rather than complain of one, or

'endeavour

'endeavour to right himſelf by contending; 'for he had always obſerved, that to contend 'with one's ſuperiors is fooliſh, with one's e- 'quals is dubious, and with one's inferiors 'mean-ſpirited and ſordid. Suits in law are 'unqueſtionably lawful, but he had need be 'more than man that can manage them with 'juſtice and innocency.'

Dr Uſher, though a man of great learning, yet was of remarkable humility, in condeſcending to the meaneſt capacities, and having a great reſpect for other men's parts, but mean thoughts of his own. When the Provoſt's place in the Dublin College, in Ireland, was offered him, being then thirty years of age, he refuſed it, as unqualified for ſo great a charge. When from Biſhop of Meath he was tranſlated to the Archiepiſcopal See of Armagh, he was no way exalted in his mind, but was conſtantly familiar and friendly to all men, but eſpecially to poor men of good learning and a holy life, whom he would ſeek out in all the dioceſes of that kingdom, and prefer them.—See his Life.

Dr Jeremy Taylor, Biſhop of Down and Connor in the ſame kingdom, had ſcarce an equal, no ſuperior in the world, in reſpect of his learning, piety, charity, and exemplary humanity. Poor ſcholars, and virtuous men of all degrees, were his familiar aſſociates; with them, in his ſtudy, and in doing good to all men to his power,

power, he ſpent his whole time, till death removed him to heaven.—See his Fun. Serm.

Dr Gunning, that incomparably learned Biſhop, firſt of Chicheſter, and then of Ely, among his other good works, employed his whole life in teaching and inſtructing others. He would always be aſking queſtions, not with deſign to puzzle or ſhame the ignorant, but to inform their judgments, and that with all the mildneſs and familiar condeſcenſion imaginable, both in the Univerſity and when he was in the country.

Pope Julius III. gave a Cardinal's hat to a ſervant that kept his monkey; and, being aſked the reaſon of ſo ſtrange a favour, anſwered, 'That he ſaw as much in his ſervant to make 'him a Cardinal, as the Conclave ſaw in him 'to elect him Pope.'—Hiſt. Reform. l. 2. p. 121.

CHAP.

CHAP. VII.

Of Age, Great, Memorable, and Renewed.

THERE are ſo many ways and various methods to ſend us out of this tranſitory world, that it is a greater wonder we ſhould live one ſingle day, than that life, which is ſubject to ſo many caſualties, ſhould be prolonged to ſo great a length as we find it has been by the following memorials.

Upon the wall of the cathedral church of Peterborough, in Northamptonſhire, it is recorded, that a ſexton there buried two Queens in that church, viz. Catherine Queen-Dowager to King Henry VIII. and Mary Queen of Scotland, and yet there were above fifty years elapſed betwixt the date of their ſeveral interments, the former dying January 8. 1536, and the other unhappily deprived of life February 8. 1587. It is further ſaid of this long lived ſexton, that he buried two generations, or the inhabitants of that city twice over. Thoſe that are curious in aſſigning reaſons for longevity, attribute this man's long life to his frequent ſmelling the rich mould made of conſumed human bodies, which they ſay is a great preſerver of life.—Fuller's Worthies, p. 293. Northamptonſhire.

William

William Pawlet, Marquis of Wincheſter, and no leſs than twenty years together Lord Treaſurer of England, was born in the year 1461, being the laſt year of Henry VI. and died in the tenth year of Queen Elizabeth, being the year 1568; the whole of his life was an hundred and ſix years, three quarters, and five days, during the ſeveral reigns of nine Kings and Queens of England. He had the ſatisfaction of ſeeing his children's children multiplied to the number of one hundred and three.—Baker's Chron. p. 502.; Full. Worth. Hamph. p. 8.

The Lord Verulam reports, that there was a Morris dance in Hertfordſhire performed by eight men, whoſe years ſummed up together, the total amounted to eight hundred. What ſome of them wanted of the age of one hundred, the reſt ſupplied by being above.—Verulam's Hiſt. Life and Death, p. 135.

Mr Carew, in his Survey of Cornwall *, relates, that men in that county commonly arrive at fourſcore years of age, in the perfect exerciſe of their limbs and ſenſes. A man, named Polezew, attained, ſaith he, to a hundred and thirty years, and died but lately; a kinſman of his to a hundred and ſix; and, in the ſame precincts where he dwelt himſelf, he remembered four men died in the ſpace of fourteen weeks, the number

* Hackwel. Apol. l. 3. c. 1. p. 166.

number of whoſe years being put together made up three hundred and forty. The ſame Mr Carew made the following epitaph upon one Brawne a Corniſh beggar, but an Iriſhman born:

Here Brawne the quondam *beggar lies,*
Who counted by his tale
Sixſcore cold winters and above,
Such virtue has good ale.
Ale was his meat, his drink, his cloth;
Ale did his death deprive:
And could he ſtill have drunk his ale,
He had been ſtill alive.

James Sands of Horborn, in the county of Stafford, near a market town called Birmingham, lived an hundred and forty years, and his wife an hundred and twenty, in a perfect ſtate of health till the day of their deaths. He determined five leaſes, of one and twenty years each, that were all made after the date of his marriage.—Full. Worth. Staffordſhire, p. 47.

Sir Walter Rawleigh avers, that he was well acquainted with the old Counteſs of Deſmond of Inchequine, in the province of Munſter, in Ireland, who lived anno Domini 1589, and many years afterward, whoſe nuptials were ſolemnized in the reign of Edward IV. and kept her jointure, which was a good part of the eſtate, from

from all the Earls of Deſmond above a hundred years, the truth whereof all the nobility and gentry of Munſter can teſtify. The Lord Bacon adds, that ſhe was at leaſt a hundred and forty years of age, and that, *ter per vices dentiſſe*, that, after caſting her teeth, new ones came three ſeveral times.—Rawleigh's Hiſt. World, l. 1. c. 5. p. 166.

Thomas Parre, eldeſt ſon of John Parre, was born at Alderbury, in the pariſh of Winnington, in the county of Salop, in the laſt year of King Edward IV. anno 1483. He married his firſt wife, Jane, at eighty years of age; and, in above thirty years ſhe brought him but two children, the eldeſt of which lived not above three years. He married his ſecond wife, Catherine Milton, when he was an hundred and twenty years of age, by whom he had one child, and lived till he was ſomething above a hundred and fifty years old. Thomas Earl of Arundel cauſed him to be brought up to Weſtminſter about two months before his death, where he ſpent moſt of his time in ſleep, and is thus deſcribed by an ocular teſtimony:

From head to heel his body had all over
A quick ſet, thick ſet, nat'ral hairy cover.

Being taken out of his own native air, and his diet changed, which, though it might be better in its kind, proved worſt to him, and the continual

tinual moleſtation of much company who came to ſatisfy their curioſities, was thought to haſten his death, which came to paſs at Weſtminſter November 15. 1634, in the ninth year of King Charles I. and was buried in the Abbey.

Henry Jenkins of the pariſh of Bolton, in Yorkſhire, lived till he was an hundred, ſixty, and nine years of age. He was ſworn a witneſs in a cauſe to an hundred and twenty years, which the judge reproving him for, he ſaid he was then butler to the Lord Conyers; and it was reported that his name was found in ſome old regiſter of the Lord Conyers's menial ſervants. This relation was ſent to the publiſher of the Philoſophical Tranſactions of the Royal Society by Dr Tancred Robinſon, Fellow of the College of Phyſicians, and of the Royal Society, who adds farther, that Henry Jenkins coming into his ſiſter's kitchen to beg an alms, he aſked him how old he was, who, after a little pauſing, ſaid, he was about an hundred and ſixty two or three. The Doctor aſked him what Kings he remembered? He ſaid Henry VIII. What public thing he could longeſt remember? He ſaid the fight at Flowden field. Whether the King was there? He ſaid no, he was in France, and the Earl of Surry was general. How old he was then? He ſaid, about twelve years old. The Doctor looked into an old

chronicle that was in the houſe, and found that the battle of Flowden field was an hundred and fifty-two years before, that the Earl he named was general, and that Henry VIII. was then at Tournay. Jenkins was a poor man, and could neither write nor read. There were alſo four or five in the ſame pariſh reputed to be an hundred years old a-piece, or within two or three of it, who all ſaid he was an elderly man ever ſince they knew him; for he was born in another pariſh, and before any regiſters were in churches, as it is ſaid. This Henry Jenkins died December 8. 1670, at Ellerton upon Swale, and, by computation of the things mentioned, was one hundred, ſixty, and nine years of age; outlived old Parr ſixteen years, and was the oldeſt man born upon the ruins of this poſtdiluvian world. —Tranſ. Royal Soc. anno 1696, No. 221. p. 265.

Hippocrates Cous, that celebrated phyſician, lived an hundred and four years, and Galen, no leſs famous in his generation for his knowledge in phyſic, lived one hundred and forty years; but Paracelſus, who boaſted he could make other men immortal, died himſelf at forty.

Johannes de Temporibus, who had that appellation given him for the ſeveral ages of the world that he lived in, was armour-bearer to Charlemaine, who made him a knight. He had

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ſo great a command over himſelf, that all kind of exceſſes were ſtrangers to him. He was born in Germany, where he lived, and ſometimes in France, till the ninth year of the Emperor Conradius, and died at the age of three hundred, threeſcore, and one year, anno 1128; but Fulgoſus makes it a later date by eighteen years, though all agree he was one of the miracles of nature, and a great example of temperance and contentedneſs.—Vincent le Blanc's Trav. tom. 1. p. 80.; Fulgoſ. l. 8. c. 14. p. 1098.

The learned Sir Walter Rawleigh, in his deſcription of Guiana, a large county in South America, affirms that King Aromaia, though he was a hundred and ten years old, came often on foot in the morning from his own houſe to make him a viſit, which was fourteen miles from the place where Sir Walter was, and always returned on foot the ſame day.—Hackwel. Apol. l. 3. p. 166.

Patrick Makel Wian, born in Whithorn in Galloway, in Scotland, in the year 1546, was educated in the Univerſity of Edinburgh, there commencing Maſter of Arts, he travelled into England, where he ſometimes taught ſchool; and, in the firſt year of King James I. was inducted into the church of Leſbury, near Alnwick, in Northumberland, where he lived till the year 1600, and, about that time, found a great

great decay of his ſight, with the aſſault of other indiſpoſitions and infirmities attending old age; but, in the year 1656, he found his ſtrength increaſe again. Three years before he had three new teeth, but was very ſick when he bred them: His ſight ſo much decayed many years ago, that he could not read the largeſt print without ſpectacles; was about the hundred and tenth year of his age ſo clear, that there was no print or writing ſo ſmall he could not read without them. Hair then adorned his former bald ſkull, with other ſymptoms that declared his age was renewing, and the better uſe of all his ſenſes and faculties recovered to a miracle.—Fuller's Worth. p. 308.

CHAP.

CHAP. VII.

Of Anger, and the various Effects of it.

ANGER being always ſtiled a ſhort madneſs, no leſs dangerous than deforming to the perſons where it reigns: Men ſhould allow themſelves leiſure to conſider the conſequences of it, before they ſuffer themſelves to be precipitated into paſſion. One ſaying to Diogenes, after a rude fellow had ſpit in his face, ſure this baſe affront will make you angry; 'No,' ſaid the philoſopher, 'but I am thinking whether I ought to 'be ſo or not.' If exceſs of anger be a man's blind ſide, he ſhould ſtudy to conceal it, leſt he gives his enemy an advantage to wound him in a ſenſible part. When men are moved to it, they ought to ſound a retreat to their exaſperated ſpirits, leſt, being too much heated, violence ſhould uſurp the ſeat of prudence, and a minute's fury draw after it a ſubject of long repentance.

Charles VI. King of France, was ſo prejudiced in his mind againſt the Duke of Britain, and intent upon a dire revenge, that he would not give audience to the Duke's ambaſſadors that

came to prove his innocency by undeniable teſtimonies; for the King's reaſon was ſo clouded by his paſſions, and his fury was ſo predominant, that in the calends of June 1392, contrary to the advice of his council, he commanded his army to march; and, about noon, when the ſun was extremely hot and parching, he mounted his horſe in a rage, and commanded all that loved him to follow. He had ſcarce rid a mile from the city, but, in a deſperate frenzy, he drew his ſword, killed ſome, and wounded more, till fainting with the trouble he gave himſelf, he fell from his horſe, and was carried as dead into the city of the Caenomans. Time recovered him by ſlow degrees, but not without ſuch frequent ſtarts into a perfect frenzy, that the government of the kingdom was committed to the care and fidelity of his uncles. —Zuing, vol. 1. l. 1. p. 16.

Into what extremity of folly and wickedneſs have ſome men been hurried by their unbridled paſſions, may be read in the example of Pope Julius III. He had commanded a peacock to be kept cold for his ſupper, which the ſervants having eaten, he fell into ſuch a violent paſſion, that his choler vented itſelf at his mouth in this blaſphemous expreſſion: 'I will have the peacock, *Al deſpetto d'Iddio*, in deſpight of God 'Almighty:' And, when his ſervants in waiting

ing prayed him not to diſcover ſo much weakneſs for ſo inconſiderable a trifle, that he might have as often as he pleaſed, he run in a groſſer piece of blaſphemy, ſaying, 'Why ſhall not I, 'who am a potent Lord in Rome, be angry for 'a peacock, when God himſelf ſo reſented the 'eating of one poor apple in Paradiſe, that he 'inflicted a puniſhment upon all mankind for 'Adam's doing it.'—Wieri Opera, p. 801. Ibid.; Beard's Theat. l. 1. cap. 23. p. 144.

Clitus the Macedonian, and Alexander the Great's foſter brother, who was always dear in his eſteem, being educated and brought up together, and who had ſaved Alexander's life at the fight near the river Granicus, with the imminent danger of his own, for which he was made prefect of a province, and to whoſe boſom he committed all his ſecrets; yet, becauſe he could not flatter and diſſemble, but with the liberty of a Macedonian, and a true friend, ſharply reproved the effeminacy and luxury of the Perſians. Alexander, in a violent paſſion, and a drunken fit, killed him with his own hands, but afterwards was ſo grieved for the loſs of his friend, that he neither eat nor drank for three days together, purpoſing, by famiſhing himſelf, to follow him, and commute for the murder, which an ungovernable fury had made him guilty of; but, being diſſuaded from adding

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one ſin to another, he changed his mind, and buried Clitus with great ſolemnity.

King Charles I. had a great mind to make a park for red as well as fallow deer, between Hampton Court and Richmond, where he had large waſtes of his own, the generality of the country having a right of common, were very much diſcontented at the project; which Dr Laud, Lord Archbiſhop of Canterbury, having notice of, oppoſed it, and ſo did the Lord Cottington, till he ſaw the King was angry with him, and then he acquieſced. The thing making a great noiſe, the Archbiſhop went and ſpoke to the King about it, who gave him ſuch an anſwer, that he thought his Majeſty rather not ſufficiently informed of the inconveniency of the thing, than poſitively reſolved to perſiſt in it. His Grace one day taking the Lord Cottington aſide, told him, with his uſual heat, 'He would do well to adviſe the King againſt 'a reſolution in which his honour and juſtice 'was like to ſuffer.' Cottington replied very gravely, 'He thought the King was very much 'in the right, and approved his reſolution, for 'the place was convenient for his winter exer-'ciſe, and nobody ought to diſſuade him from 'it.' The Archbiſhop upon this flew into a great paſſion, and told him, 'Such men as he 'would ruin the King in the affections of his 'people.'

'people.' Cottington, glad to ſee him ſo ſoon hot, reſolved to inflame him more, and replied, 'That he did not know but that they who hin-'dered the King from purſuing his reſolutions 'might be guilty of high treaſon, ſince it muſt 'proceed from a diſaffection to his perſon.' The other aſked him in great anger, 'Who 'taught him that doctrine?' He ſaid, with the ſame calmneſs, 'They who do not wiſh the 'King's health, did not love him; and, ſince 'his health was preſerved by his recreations, 'they who went about to hinder him were, for 'ought he knew, guilty of the higheſt crimes.' Upon this the Archbiſhop left him; and, at his next opportunity, told the King, that he did not approve Cottington's doctrine, and prayed the King, 'That his counſel might not prevail with 'him.'

The King ſaid no more, 'But, my Lord, you 'are deceived; Cottington is too hard for you; 'he has not only diſſuaded me from this buſi-'neſs, but obſtructed the work, by not doing 'his duty according to my commands: You 'ſee how unreaſonably you are tranſported by 'your paſſions, and give men advantage to a-'buſe your underſtanding, and the integrity of 'your councils.'—Abſtr. of Clarend. Hiſt. Civ. Wars, p. 46.

Herod the Tetrarch of Judea had ſo little command over his paſſion, that upon every in-

conſiderable croſs, his anger tranſported him into abſolute madneſs. In ſuch a deſperate fit he killed Joſippus. Sometimes he would leap out of his bed ſtark mad, when no cauſe could be aſſigned for it, and play ſuch bedlam pranks, that the whole court could not rule him: Sometimes he would be ſorry, and repent of the folly and injuries he had done when anger clouded his underſtanding, and ſoon after commit the ſame outrages, that none about him were ſure of their lives a moment; and no wonder, for unreſtrained anger quickly breaks out into madneſs. *Furor fit laeſa ſaepius patientia*, the meekeſt ſpirit, if it be often provoked, will be incenſed into a frenzy; for there is no difference betwixt a madman and an angry man while the fit continues, becauſe both are void of reaſon, inexorable, and blind for that ſeaſon, and often kills the nurſe that foſters it: But this is not all; for it too often ruins and ſubverts whole families, towns, cities, and kingdoms. It is a vice that few men are able to conceal, for if it does not betray itſelf by external ſigns, ſuch as a ſudden paleneſs of the countenance, and trembling of the joints; it is more impetuous within, ſecretly gnaws the very heart, and produceth dangerous effects, in branding them with the name of proud, cowardly, and feeble ſouls. For ſo much the greater do injuries

ſuries appear, by how much the better opinion pride makes men have of themſelves; yea, and by how much greater value is put upon the things which the injuries take away; and theſe things are ſo much the more valued, by how much the more weak and abject the ſoul is, becauſe they depend upon others; but the generous put little value upon any thing that is not dependent upon themſelves.—Egiſip. de excid. urbis Hieroſ. l. 1. c. 37.

CHAP.

CHAP. IX.

Of Apparel, and Frugality and Prodigality in the uſe of it.

GAUDY clothes are the moſt inſignificant things in the world, to recommend the wearers to people of good ſenſe; who can ſee a coward though covered with an embroidered coat, and an empty ſcull under a monſtrous large and full peruke. A plain clean and decent habit, proportioned to one's quality and buſineſs, is all a wiſe man aims at in his dreſs, and is an argument that he has beſtowed more coſt and time in furniſhing his inſide, than his outſide: Whilſt others for want of capacities, like Popiſh relics, are wrapt up in ſilver.

Louis XI. King of France, was a liberal handed prince on every good occaſion, and yet, ſo great a huſband, that in his chamber of accompts for the year 1461, among other arguments of his frugality there was found, 'item 'for fuſtian to new ſleeve his Majeſty's old 'dublet, two ſhillings; and three halfpence for 'liquor

'liquor to greaſe his boots.'—Cl. Mir. c. 57. p. 232.

The Emperor Rudolphus could ſcarce be diſtinguiſhed in his apparel from the meaneſt ſort of his landed ſubjects; inſomuch, that when Ottocarus, King of Bohemia, with a ſplendid retinue came to do him homage upon his knees, and his courtiers, of the beſt quality, adviſed him to appear in his rich imperial robes, he ſaid, 'No, the King of Bohemia has often made 'himſelf merry with my plain grey coat, and 'now my grey coat ſhall laugh at him in all his 'finery.'—Lips. Monit. l. 2. c. 15. p. 104.

Abbas, Sophy of Perſia, though he was in greater veneration at home, and dread abroad, than any of the Emperors his predeceſſors, was found in a plain red callico coat, quilted with cotton, a white turban, and girt about his middle, with a leathern thong inſtead of a ſaſh or girdle. Intimating, that his glory and majeſty conſiſted in his great abilities for war, in the prudent adminiſtration of his government, and not in vain ſhow or inſignificant pomp and grandeur.

Marcus Cato, ſenior, ſometime praetor and conſul of Rome, is ſaid never to have wore a coat that ſtood him in more than a hundred pence, and when he had a mind to treat himſelf at a ſumptuous rate, he would fetch a ſup-

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per from market, at the price of thirty halfpence. He ſaid, ‘ all ſuperfluous things are ‘ ſold too dear, let the price be what it will; ‘ and for his part he valued nothing worth a ‘ farthing that he wanted not.’—Plut. in Caton. Major. p. 338.

Plato being deſirous to wean Timotheus the ſon of Conon from expenſive and unneceſſary treatings, to which he was overmuch addicted, invited him to a truly philoſophical ſupper, where was no want, nor any exceedings, but all adapted to health and frugality. The next day Timotheus finding the difference between eating and drinking only to ſuffice nature, and ſuch meals as promoted debauchery and ſurfeiting, told his friends: ‘ That they ‘ who eat with Plato over night, found great ſa- ‘ tisfaction in the morning, by being no way ‘ indiſpoſed in their health, or rendered unfit ‘ for ſtudy or other affairs.’—Plut. Mor. in Sympoſiac. l. 6. p. 229.

Nugas, a King of Scythia, having received ſeveral ſplendid royal ornamental robes, as a preſent from Paleologus Emperor of Greece, he demanded of thoſe that brought them, ‘ nun- ‘ quam calamitates, morbos, mortemque depel- ‘ lere poſſent, if they had virtue to prevent or ‘ baniſh calamities, diſeaſes, and death;’ for if they had not power enough to perform ſuch needful

needful things, they would not be much eſteemed by him, who valued nothing that ſerved only to increaſe pride and vanity.—Plut. Mor. in Sympoſiac. &c.

Zaleucus, the famous lawgiver of Locris, publiſhed a law never to be repealed, that none of the female ſex ſhould be attended in the ſtreets with more than one ſervant, but when ſhe was drunk, and wanted ſupporters to keep her from falling; nor walk abroad in the city by night, but when ſhe was going (if a wife) to cuckold her huſband, or (if ſingle) to commit fornication; nor wear cloth of gold or ſilver, or hang pearls or diamonds at their ears, but when they reſolved to ſet up for coquets and common proſtitutes; nor that men ſhould wear embroidered clothes, tiſſue or rings on their fingers, but when they went a theiving, cheating or whoring.—Ibid.

The old Earl of Derby, who lived in the reigns of James and Charles I. wore ſuch plain apparel, that he could not be diſtinguiſhed by his garb, from the better ſort of yeomen; and would ſay, that gaudy clothes were only fit for fools and wanton women; for wiſe men and modeſt women deſpiſed them, and took more care to adorn and furniſh the inſide, than the outſide: Coming to court in a plain riding coat, he was denied entrance into the privy chamber

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by a finical Scot, ſaying, 'Gaffer, this is no 'place for you, the King has no occaſion for a 'plowman, none come here but men of qua- 'lity, and gentlemen in rich habits;' to which the Earl anſwered, 'he had ſuch clothes on as 'he uſed to wear always, and if the Scots 'would do ſo too, they would make but a 'mean figure in the Engliſh court, in their 'Scotch plaids, and blue bonnets.' The King hearing a diſpute at the chamber door, went to know what occaſioned it, to whom the Earl ſaid, 'Nothing, my Liege, but your country- 'men having left their manners and their rags 'behind them in Scotland, neither know them- 'ſelves, or their betters.' The King being angry at the affront offered to ſo great a man, ſaid, 'my good Lord Derby, I am ſorry for the 'abuſe given you by my ſervant, and to make 'your Lordſhip ſatisfaction, I will command 'him to be hanged by the craig, if your Lord- 'ſhip deſires it.' The Earl replied, 'that is too 'light a puniſhment to repair my honour, and I 'expect his puniſhment ſhould be more exemp- 'lary; name it, my Lord,' ſaid the King, 'and 'it ſhall be done; why then,' ſaid the Earl, 'I 'deſire your Majeſty would ſend him home 'again.'—Full. Engl. Worth. p. 206.

But there were others of a quite contrary diſpoſition, whoſe exceſſive luxury and pride deſerves

deſerves as much contempt, as the frugality of the foregoing examples merited commendations. Lollia Paulina, a Roman lady, whoſe father had ravaged all the provinces of Rome, to make his daughter rich, and exceſſive proud; ſhe being invited to a feaſt, wore about her in gold chains, pearls, carcanets, and diamonds, to the value of a million of gold.—Plin. l. 9. c. 35. p. 226.

Charles Duke of Burgundy, had one garment which coſt him two hundred thouſand ducats. And Sir John Arundel, in the third year of King Richard II. croſſing the ſea between England and Brittany was drowned, and with him fifty-two new ſuits of clothes, made of cloth of gold and tiſſue.—Lonic Thea p. 649.; Bak. Chron. p. 198.

Sir Walter Raleigh, a favourite of Queen Elizabeth's, beſides his rich clothes, wore on a collar day at court, as many pearls and precious ſtones on his ſhoes, as were valued at ſix thouſand ſix hundred crowns.

The Emperor Heliogabalus ſurpaſſed all other extravagants in this kind of luxury. His upper garments were conſtantly made of the fineſt gold or purple, and ſometimes almoſt loaded with diamonds. His ſhoes were covered with jewels and precious ſtones; and he never wore one ſuit of apparel a ſecond time.

He uſually ſat encompaſſed with the choiceſt flowers and odoriferous plants, and what other perfumes art could add to nature. He voided his excrements in veſſels made of gold, and his urine in mirrhine pots, or ſuch as were made of onyx. The ponds where he bathed, were prepared with the richeſt ointments, and coloured with ſaffron. His moveables were gold or ſilver. His bedſteads, tables, and cheſts were maſſy ſilver, ſo were his caldrons and utenſils of the kitchen; and thoſe goods that were in his own view, were engraved with the moſt laſcivious repreſentation that the moſt debauched fancy could invent. But I ſhall break off from this head, leſt I ſhould ſeem to ſatirize upon the age we live in, who in apparel and equipage vie with all former examples.—Paraei Hiſt. prof. Medul. tom. 3. p. 398.

CHAP.

CHAP. X.

Of Art, and what Stupendous things have been produced by it.

THE greateſt enemies to art are the herd of ignorant perſons, who, for want of learning and modeſty, have cenſured and condemned the productions of ingenious men, as accompliſhed by a combination with infernal ſpirits. All things that their ſhallow capacities could not comprehend, or their ſupine negligence permit them to eſſay, they reprobated under the infamous character of necromancy. Hence the moſt celebrated mathematicians and mechanicians, who made art tread ſo near upon the heels of nature, by admirable performances in lawful arts, were ſo diſcouraged and reviled, that many of them ware forced to deſiſt, and the learned world was deprived of the uſe and benefit of their future ſtudies: However, in latter times the miſt of ignorance and prejudice began to ſcatter, and art has been improved to a high degree in the following examples.

The

The ſilver ſphere, a moſt noble and ingenious performance, which was preſented by his imperial Majeſty Ferdinand, to Sultan Solyman the magnificent, is mentioned by Paulus Jovius and Sabellicus, as ſhewing, and keeping time with the motions of the celeſtial bodies, in their various configurations. It was carried to Conſtantinople in ſeveral parts by twelve men, and there put together by the artiſt that made it, in the Grand Signior's preſence, who alſo ſhewed him the myſterious uſe of it.—Knowls Turk. Hiſt. p. 713.

In the year 1578, and the 20th of Queen Elizabeth, Mark Scaliot, a blackſmith, made a lock conſiſting of eleven pieces of iron, ſteel, and braſs, with a hollow key to it, that altogether weighed but one grain of gold. He likewiſe made a gold chain, compoſed of forty-three links, which he faſtened to the lock and key, and having put it about the neck of a flea, that little creature drew them all with eaſe; which being done in her Majeſty's preſence, he put the lock and key, flea and chain, into a pair of ſcales, and they altogether weighed but a grain and a half.—Fayth. Ann. p. 128.

Myrmecides a carver in Little, was ſo excellent in his own art, that he made an ivory chariot with four wheels, and as many harneſſed horſes, in ſo ſmall a compaſs, that a little fly might

might hide them all under her wings. The ſame mechaniſt, alſo, made a ſhip with all her decks, maſts, yards, rigging, and ſails, which took up ſo little room, that a bee might have covered it with her wings.—Ælian. var. Hiſt. l. 1. c. 17. p. 13.

Praxiteles, a famous carver in imagery, born in Magna Graecia, in the utmoſt confines of Italy, and from thence brought to Rome, employed his art to the admiration of all men. He made a ſtatue of Venus for the Gnidians, ſo exquiſitely, that a young man fell in love with it, and in his amorous paſſion, loſt firſt his wits, and then his life. This curious piece was ſo highly valued by King Nicodes, that the Gnidians being indebted to him in a vaſt ſum of money, he freely offered to accept that ſtatue in full payment of his debts; but they were too fond of their goddeſs, to part with her ladyſhip at any rate.—Plin. l. 7. c. 38. p. 173.

Cornelius van Drebble, that excellent artificer, made an inſtrument like an organ, that being ſet in the open air, under a warm ſun, would make fine muſic of itſelf, without the keys being touched by an organiſt; but would make no ſymphony in the ſhade; for which reaſon, the curious concluded, that it was incloſed air, rarified by the ſtrictures of the radient ſun, that cauſed the harmony.—Ibid.

A famous mathematician, named Janellus Turrianus, commonly pleaſed the Emperor Charles V. with ſome curious reſults of his ſtudy. He would make wooden ſparrows fly up and down in the Emperor's dining room, and return again to him that ſent them. Sometimes he would cauſe little ſoldiers armed *cap a pee* to muſter on the Emperor's table, and with great dexterity perform their military exerciſes: Which being a ſtrange and uncommon ſight, the warden of the convent of St Jerome, being unſkilled in thoſe myſterious arts, ſuſpected it to be downright witchcraft, done by a league with the devil.—Hiſt. of Man. Arts, c. 2. p. 22.

A Roman artificer had the knack of making glaſs utenſils ſo ſtrong, yet pliable, that they could not be broken. A vial ſo contrived he made a preſent of to the Emperor Tiberius, who accepted it, with commendations of his art. The mechaniſt, to raiſe the admiration of the ſpectators, and ingratiate himſelf further into the favour of the Emperor, took the vial again out of Caeſar's hand, and threw it with all its force againſt the floor without any prejudice, ſave only that it was a little ſhrivelled, which, with an inſtrument he had about him, he immediately put again into its original form, by hammering it as they do braſs or other metal.

All

All this being done without any colluſion, he flattered himſelf that it would raiſe him into an intimate familiarity with Tiberius, and make him a great man; but thoſe teeming ambitious hopes were ſoon fruſtrated; for the Emperor inquiring whether there were any other proficients in that art, and he anſwering, 'There 'were none but himſelf that had attained to 'perfection in it,' Tiberius commanded his officers to cut off his head, ſaying, 'If this art 'ſhould be more known and practiſed, gold and 'ſilver would be as cheap as the dirt and ſoil of 'the ſtreets.' However, this piece of cuelty was to little purpoſe; for * Mr Knowles acquaints us, that, in the year 1610, which was a long time after, among other rarities preſented to the King of Spain by the Sophy of Perſia, there were ſix veſſels of malleable glaſs that could not be broken; which ſhows that the art continued, and is now every day's practice.—Suet. in Tiberio, p. 56.

At Segovia in Spain, is a mint ſo ingeniouſly contrived, that one part of it dilates an ingot of gold into proper dimenſions for coinage; another part delivers the plate ſo formed into another that ſtamps it; from that part of the engine it is delivered to another that cuts it, according to the ſtandard; and, laſt of all, it falls into

* Turk. Hiſt. p. 1273.

into a repoſitory in another room, where the officer appointed for that purpoſe finds money ready coined, without any other help than that of the engine.—Sir Ken. Digby bod. c. 23. p. 207.

Oſwaldus Norhingerus, an incomparable artificer, turned 1600 platters out of ivory, in their proper figure, and yet were ſo thin and ſmall, that the whole number, all at the ſame time, were incloſed in a cup turned out of a common pepper-corn.—Petr. Serv. differt. p. 66.

George Whitehead, an Engliſhman, made a ſhip, with all things belonging to it, to move as if it ſailed upon a table, with all hands aloft boging at the oars, a woman making good muſic on the lute, and a little puppy crying in the mid-ſhip; which variety, ſays Schottus in his Itinerary, was very pleaſant and diverting.—Hiſt. Man. Arts, c. 12. p. 148.

At Heidelberg in Germany, upon the Townhouſe was a clock with divers motions; and, when the clock ſtruck, the figure of an old man pulled off his hat, a cock crowed and clapped his wings, ſoldiers fought with one another, &c.; but this curious piece of workmanſhip, with the caſtle and town, were burnt by the French, (who committed at the ſame time the moſt inhuman barbarities upon the people), when

when they took thoſe garriſons June 2. 1693.—Brown's Trav. p. 40.

At Straſburg, in Germany, is a clock, invented and made by Conradus Daſipodius, anno 1571, before which, on the ground, ſtands a celeſtial globe, demonſtrating the diary and annual motions of the heavens, ſtars, and planets, with great exactneſs. In the clock, the eclipſes of the ſun and moon are ſhowed on two tables. On a third table, which is ſubdivided into three parts, is ſeen on the firſt table the ſtatues of Apollo and Diana, and the annual revolution of the heavens. The ſecond ſhows the year of the world, the year of our Lord, the hour and minutes of the day, the great feſtivals, and the Dominical letter. The third makes a plan of Germany, and more particularly of the city of Straſburg. In the middle frame of the clock is an Aſtrolabe, repreſenting the twelve ſigns of the Zodiac, and the planets poſited in thoſe houſes, as they appear every day. There is likewiſe a terreſtrial globe, where the quarters, the half hour, and the ſixty minutes, are delineated. There are alſo the ſtatues of the ſpring, ſummer, and winter. In the higher frame of the clock are the ſtatues of four very old men, which ſtrike the quarters of the hour; when alſo appears a ſtatue of Death attempting to ſtrike each quarter, but is forced back by a

ſtatue of Chriſt, with a ſpear in his right hand, for three quarters; but, at the end of each hour, the ſtatue of Chriſt diſappears, and that of Death ſtrikes the hour with a dead man's bone in his hand, and then the chimes play. On the top of the clock is a cock, which every twelve hours claps his wings, and crows audibly.—Morriſon's Itinerary, part 1. c. 3. p. 31.

At Tivoli, an ancient city in Compagna di Roma, on the river Tevirone, eighteen miles from Rome, in the gardens of Hippolitas d'Eſte, Cardinal of Ferrara, there is a lively figure of ſeveral ſorts of birds pearching on the tops of trees, which, by a water-organ conveying water through the body and branches of the trees, makes the birds for ſometimes chant melodiouſly; but, as ſoon as an owl appears out of a buſh, by the ſame hydraulic art, the birds are, all of a ſudden, huſht and ſilent. Claudius Gallus, as Poſſevine reports, was author of this curioſity.—Hiſt. Man. Arts, c. 3. p. 37.

Proclus, whoſe fame in mathematical performances equalled that of Archimes, made burning glaſſes in the reign of Anaſtaſius Dicorus, of ſuch wonderful efficacy, that, at a great diſtance, he burnt and deſtroyed the Myſian and Thracian fleet of ſhips that had blocked up Byzantium, now Conſtantinople.—Zonar. Ann. tom. 3. p. 126.

Such

Such excellent diſcoveries in nature, as well as incomparable medicines in phyſic and chirurgery, have been found out by chemiſtry in our own age, that has delivered that ſublime art from the bombaſtic expreſſions, ridiculous pretences, melancholy dreams, wretched enthuſiaſms, palpable falſities, and even impoſſibilities of pretenders to it in former ages, and reduced it to certainty in its operations, and extraordinary benefit in the uſe of its productions, more than the world could ſome time be perſuaded to.—Plot's Nat. Hiſt. Oxf. c. 9. par. 30.

Sir Chriſtopher Wren found out the way of making diaries of wind and weather, and the different repreſentations of the air in reſpect to heat, cold, drought, and moiſture, in every day in the year, and this in order to the hiſtory of ſeaſons, with obſervations which are the moſt healthful or contagious to man or beaſt. To this end he alſo contrived a thermometer to be its own regiſter. He has alſo made inſtruments to ſhow the mechanical reaſon of ſailing to all winds, with ſeveral other curioſities as uſeful as admirable, when they fall into hands that have ſenſe enough to know the uſe of them.

That excellent philoſopher, and every way great man, the Honourable Mr Boyle, invented a pneumatic engine, commonly called the *air-pump*, that accurately examines the elaſtical power,

power, preſſure, weight, expanſion, and weakneſs of this element, and has found out ſo many curioſities relating to the height and gravity of the atmoſphere; nature of a vacuum, flame, and excandeſcence of coals, match, firing of gun-powder; propagations of ſounds; fluidity, light, freezing, reſpiration, and other conſiderable inventions and experiments in natural philoſophy, that to account for them all, or commend them according to their merits, would be no leſs a taſk than to tranſcribe all the works of that learned author.—Tranſact. R. Societ. No. 104. p. 744.; Tranſact. R. Societ. an. 1676-7, No. 132. p. 799.

The ſame ever honourable perſon was the inventer of the barometer, commonly called the *weather glaſs*, which is now of general uſe to the world, which before being only filled with water, was a mere whim without uſe, but now being filled with quickſilver, the degrees exactly calculated, and made portable by an ingenious artiſt, will never fail to make a true diſcovery of the weather for many years together, as has been experimented by the learned Dr Wallis of Oxford.—Tranſact. Royal Soc. an. 1677, p. 382.

And, whilſt I am mentioning the name of that learned perſon Dr Wallis, Doctor in Divinity, Geometry, Profeſſor in Oxford, and Fellow

low of the Royal Society, let me not forget that he was the firſt in England that made art ſupply the defects of nature, in learning perſons that were deaf and dumb to ſpeak and write diſtinctly and intelligibly; as, for example, Mr Nathaniel Whaly, born in Northampton, of reputable parents, was taught by him in Oxford at twenty-ſix years of age, (who had been deaf and dumb above twenty years), in the year 1662, and that in the ſpace of one year. At the ſame time, the Doctor taught a ſon of the Lord Wharton's that was born deaf and dumb, and afterwards Mr Popham; but Dr Holder laying (though unjuſtly) ſome claim to the laſt performance, and the ſtrangeneſs of the thing being the diſcourſe of all England, Mr Whaly was had before the Royal Society, and there diſcourſed to their entire ſatisfaction. King Charles II. alſo hearing of it, deſired to ſee Mr Whaly, who appearing before him, his Majeſty aſked him ſeveral queſtions, and was ſatisfied with his pertinent anſwers; among others, he aſked Mr Whaly, who taught him to ſpeak and write? to which he replied, Dr Wallis did. This worthy Doctor, in a treatiſe, entituled, *De Loquela*, has given us the method how to teach deaf and dumb folks to ſpeak and write a language, and more particularly, in a letter to Mr Thomas Beverly, ſecretary to the Royal Society, dated

dated September 30. 1698, and printed in the Philoſophical Tranſactions for the month of October 1698, number 245. page 349. It is a great pity that letter is not printed in Latin for the benefit of foreigners, and better known among the Engliſh; for the method the Doctor preſcribes is ſo plain, familiar, and demonſtrative, that any perſon of common ingenuity might attain this art with eaſe and abundance of pleaſure.—Tranſact. Royal Soc. an. 1678, No. 142. p. 1035.

The excellent mathematician Mr Newton, Fellow of the Royal Society, and Profeſſor of the Mathematics in the Univerſity of Cambridge, has obliged the world with reflecting teleſcopes inſtead of refracting ones, by which it is found that teleſcopical tubes may be conſiderably ſhortened without prejudice to their magnifying effects. He compared it with a ſix foot teleſcope, and found it not only to magnify more, but alſo more diſtinctly; for he could read in one of the Philoſophical Tranſactions, placed in the ſun's light, at an hundred foot diſtance; and, at an hundred and twenty foot diſtance, he could diſcern ſome of the words.—Tranſact. Royal Soc. an. 1689, p. 3064.

Mr Thomas Luffkin of Colcheſter, in a letter to Dr Wallis of June 22. 1699, acquaints him, that his brother had invented a portable air-

air-pump, which applied to cupping-glaſſes, with two or three ſuctions: A perſon may exhauſt the air from a large cupping-glaſs, and, by the expreſſion of external air upon the circumjacent parts of the body, (and not by *fuga vacui*), the fleſh ſhall be admirably forced up into the glaſs; and, by continuing of the ſuction as need ſhall require, he may take away what quantity of blood he pleaſes. It is an invention of extraordinary uſe to mankind.—Philoſoph. Tranſact. an. 1698, p. 288.

The art of making ſpectacles without glaſſes is an excellent and very uſeful invention, which is done by putting into the glaſs holes inſtead of glaſſes, two ſhort tubes of between three or four inches long, made of Spaniſh leather or paſteboard, or ſome ſuch like matter, and blacked on the inſide, which are to be ſo placed that the uſual rays received through them may meet in one point (or rather iſſue out from one point) of the object ſtanding at ſuch a due diſtance, as the perſon may clearly and diſtinctly ſee it. Theſe ſpectacles will alſo better preſerve the ſight than glaſs ones, becauſe they repreſent the object more naturally, and withal more clearly and diſtinctly to the eye than the other. The author of theſe collections recommends theſe ſpectacles upon his own experience.—Philoſoph. Tranſact. an. 1683, p. 474.

Otacouſtics

Otacouſtics are of a late invention, and do wonderfully help weak ears to hear at a reaſonable diſtance, and would, if made uſe of, be a great aſſiſtance to the infirmities of old age; for, as teleſcopes help the eye to ſee objects at a very great diſtance, which otherwiſe would not be diſcernable; ſo theſe otacouſtics will receive in ſounds, made at a very great diſtance alſo, and with ſo much advantage that the ear ſhall be able to hear them, which otherwiſe would have been inaudible.

CHAP.

CHAP. XI.

Of Attempts, as Vain in the Enterpriſe, as Dear in the End.

EXPENSIVE and unſucceſsful undertakings, eſpecially when they are of no ſolid uſe, either to the public or private perſons, are always a reproach to the propoſers and enterpriſers. It is better to ſit ſtill than riſe up and fall. Ambition to do what other men cannot, like the firſt aſſaults of a diſeaſe, ſhould be checked betimes: But ſome men, having begun to err, and thinking it diſhonourable to retreat, continue their firſt follies, and make them ſtill more apparent, by a vanity of being thought conſtant to their own reſolutions.

In the deſarts of Lybia, near the city of Memphis, upon a high level rock, in the iſle and valleys of Delta in Egypt, are ſeen thoſe prodigious monuments of profuſion and folly, the pyramids, deſigned for the ſepulchres of the Egyptian monarchs. There are three in number; the biggeſt of which, and one of the wonders of the world, being ſquare at the bottom, covers

eight acres of ground, every ſquare being three hundred paces in length. The ſquare at the top is compoſed only of three ſtones, but they are ſo large that threeſcore men may ſtand upon them without crouding one another. From the bottom to the top are three hundred and fifty-five ſteps, every ſtep three foot high, and of a proportionable breadth to the height. No ſtone in the whole ſtructure could be drawn by any European carriage, and yet they were all digged out of the Trojan mountains in Arabia, which is at a vaſt diſtance from the iſle of Delta; which does not a little increaſe the wonder how they were brought ſo far, and how they raiſed them ſo high, when they laid them in their places. It was no leſs than twenty years in building, by three hundred and ſixty-ſix thouſand workmen and labourers, who wrought without intermiſſion; and whoſe expences only, in radiſhes, onions, and garlic, were computed at one thouſand eight hundred talents. It has now ſtood about three thouſand and three hundred years; and, though ſo very old, has no ſign it is decaying, or that it will fall into ruin, before the univerſal conflagration. Herodotus ſays, 'That King Cleops was reduced to ſuch ex-'treme poverty by the charge in erecting it, 'that his neceſſities compelled him to expoſe 'his daughter to the brutality of any perſon, let

the

'the reward of her ſhame be ever ſo inconſider-
'able.'—Herodot. l. 2. p. 137. cum mult. al.

The ancient Kings of Egypt, to eterniſe their names, at an incredible expence of time and money, cut through all the main land between Arſinoe and Cairo, which is fourſcore miles, ſo that veſſels of conſiderable bulk might paſs from the one place to the other; which great inlet Seſoſtris the potent King of Egypt, and, many years after him, Ptolomaeus Philadelphus, reſolved to make wider and deeper in the channel, to let the Red Sea into the Mediterranean, that the Indian merchants might, with greater eaſe, and at leſs charge, convey their goods to Cairo and Alexandria; from which raſh attempt Seſoſtris was cut off by death; and Ptolomaeus, being better adviſed, threw it off in time, being apprehenſive that, bringing the South Sea into the Mediterranean, Greece, and other fertile countries in Aſia, might be overflowed; and ſo, at a great expence, inſtead of being counted a benefactor to his country, his memory might be loaded with curſes for projecting their ruin.—Knowle's Turk. Hiſt. p. 670.

The Lord Brereton was poſſeſſed of a ſalt pit in Cheſhire that yielded a conſiderable profit; but, obſerving that it was narrow, and but of a ſmall depth, order was given to widen the pit, and ſink it deeper; which work was carried on at a great

great expence; but the ſurveyors being over covetous, they cauſed the pit to be ſunk ſo deep that they let in the freſh water, which could never be kept out ſince, and ſo loſt the benefit of the brine pit forever.—Uſeleſs Nov. p. 93.

The late Duke of Buckingham, being overperſuaded by a pack of knaves that called themſelves chemical operators, that they had the ſecret of producing the philoſopher's ſtone, but wanted money to carry on the proceſs; his Grace, who was naturally inquiſitive after curioſities of uncommon production, engaged to aſſiſt them with money to carry on the work, and performed his promiſe at a vaſt expence. A laboratory was built, utenſils provided, and the family filled with the moſt famous artiſts in the tranſmutation of metals—adepts of a ſuperior claſs, who would concern themſelves only about the grand elixir, and a pack of ſhabby curs to attend the fires, and do other ſervile offices, and yet forſooth muſt alſo be called philoſophers. This great charge continued upon the Duke for ſome years; for, whoever was unpaid, or whatever was neglected, money muſt be found to bear the charge of the laboratory, and pay the operators; till this chimera, with other extravagancies and miſmanagements in the family, had cauſed the mortgaging and ſelling many fair manors, lordſhips, towns, and good farms.

In

In all this time nothing was produced by theſe ſons of art of any value; for, either the glaſs broke, or the man was drunk and let out the fire, or ſome other misfortune ſtill attended the grand proceſs, at the time aſſigned for a *Je ne ſcay quoi* to be produced that muſt turn all things into gold. The Duke encountering nothing but diſappointmenss, and the operators finding themſelves ſlighted, and money very difficult to be had, the project fell. I will not gueſs at the Duke's charge any farther than to tell you, that, beſides the charge of the laboratory, and paying Italian, German, and French operators, and their philoſophical attendants, one of the moſt inconſiderable operators, by name ——— Huniades, carried off from the Duke's ſervice about this project above ſixteen thouſand pounds; which he improving by uſury, extortion, dying a debtor to his back and belly, and lodging in a garret, enabled him, at his death, which happened about four years ſince, to leave his ſiſter, a poor woman that ſold earthen ware in Shoreditch, about thirty thouſand pounds Sterling.

Caius Caligula was of ſuch an odd kind of humour, that he contemned all things that were common, though never ſo advantageous to the public; and his great delight was in doing or attempting things which were thought impoſ-

ſible

ſible to be accompliſhed; and therefore would erect ſtately palaces on piles where the ſea was moſt tempeſtuous and deep. He hewed down rocks of the hardeſt ſtones: Plains he raiſed to a great height, by levelling the adjoining mountains, and digging down the tops of hills. He turned the courſe of rivers into new channels, of deeps made ſhallows, and of ſhallow places rendered them unfathomable; and all this at vaſt expence, without any kind of profit, only to gratify an ambitious humour of contending with impoſſibilities, and doing what other men could not.—Surton. l. 4. c. 37. p. 187.

But, among all attempts in this kind, has been the endeavours of ſome men to make gold by art, in which they have ſpared no time nor pains, nor coſt, in exalting and perfecting other metals, and turning them into gold, which they call the grand operation, or ſearch after the philoſopher's ſtone. Some of them have thought to compaſs their end by mixing metals with ſuch other matters as ſerve to purify them from their groſſer parts, and work their preparations with great fires; others digeſt them in ſpirituous liquors, and ſo draw out their mercury, which they think to have the apteſt diſpoſition to make gold. Others again ſearch after the ſeed of gold in gold itſelf, and expect to find it there, as the ſeed of a vegetable in a vegetable,

getable, &c. then by heat to draw out the mercury of gold, which, if they could once obtain, ſowing this mercury in the earth, they fancy it would bring forth gold as certainly as ſeed does a plant. I ſhould never make an end of this ſubject if I ſhould ſpeak of the labours and pains, watchings, vexations, and frettings, and eſpecially the coſts theſe unfortunate men do plunge themſelves into in following their ſeveral fancies; they are ſo extremely prepoſſeſſed with the conceit of becoming rich all of a ſudden, that they are altogether incapable of any ſober admonition, and ſhut their ears to any thing that can be ſaid to diſabuſe them, and ſo run themſelves into the loweſt degree of poverty. Penotus will ſerve us for an inſtance of this nature, among thouſands of others. He died at ninety-eight years of age in the Hoſpital of Sierdon in Switzerland, and was uſed to ſay before he died, having ſpent his whole life in vainly ſearching after the philoſopher's ſtone, 'That, if he had a mortal enemy that he durſt 'not encounter openly, he would adviſe him, 'above all things, to give up himſelf to the 'ſtudy and practice of alchimy.' This man did indeed, at laſt, perceive his error and folly, and acknowledged he had ſpent his time moſt unfortunately and idly; but there are few men of this kidney who prove ſo ingenuous as, by their con-

confeſſion, to retrieve others from ſinking; for they think their honour is concerned in maintaining whatever error they have once openly defended, and are quite aſhamed to have it believed that they had laboured ſo long in vain, and ſpent their ſubſtance in an enterpriſe that had no good probability of ſucceſs.—Dr Harris's Tranſlat.; Lemery's Courſe of Chemiſtry, p. 49, 50, 51.

CHAP.

CHAP. XII.

Of Atheiſts, and Irreligious Perſons, their Actions and Puniſhments.

THOUGH it is an ill man's intereſt there ſhould be no God, becauſe then there could be no puniſhment for ſin, and though this intereſt paſſes into argument, yet it is never ſo concluſive as to paſs into an entire ſatisfaction; for I cannot believe any perſon that has the uſe of his rational faculties, and gives himſelf the liberty of thinking, can deny the exiſtence of a Deity, both as to creation and providence. Then, if every man believes there is a God, not to live in obedience to his precepts is to enhance one's guilt, and bring conſcience as a witneſs to convict the offender of wilful tranſgreſſions. As for profeſſed atheiſts, or ſuch as have pretended to be ſo, and durſt preſume to affront their Deities, let others read the blackneſs of their ſin in the exemplary puniſhment that attended it.

A young gentleman of the city of Florence, in Italy, being accounted brave and dextrous at

ſingle ſword, was to duel another young man called Forchebene. They were accompanied into the field with ſeveral of their acquaintance, where a friend ſaluted the former with his good wiſhes, ſaying, 'I pray God give you victory over 'your antagoniſt.' The inſolent ſpark anſwered, 'How can he fail to do otherwiſe?' Forchebene overhearing them, replied, 'Theſe blaſ-'phemous words will render me the execution-'er of divine vengeance.' To it they went with equal fury, when the combat, for ſome time, was very doubtful; but at length Forchebene made ſuch a home-thruſt into his adverſary's mouth, that he fixed his tongue to his neck, the ſword appearing above ſix inches on the other ſide; of which wound he died immediately, and had his death in the part that offended.—Lord Renny's Civil Conſiderations, c. 59. p. 152.

Cambyſes King of Perſia having ſubdued Egypt, and ſeeing the ox in the likeneſs of whom they worſhipped their God Apis, to whom he was conſecrated, he gave him a wound in the hip with his ſword, of which the ox died. A wicked action! Not that I imagine that idol beaſt had a greater ſhare of ſanctity than the reſt of the herd, and for that reaſon ſtigmatiſe the action as infamous, but becauſe what he did

to

to the horned idol he did in contempt and perfect hatred to all religion, and agreed with the reſt of his life, which was a continued violation of things ſacred. But, in a ſhort time after, the impoſtor Smerdis rebelled, and made himſelf maſter of the beſt part of Perſia; and, as Cambyſes was getting on horſeback to ſtop his career, his ſword dropt out of his ſcabbard, the very ſame ſword with which he killed the ox, and gave him a wound in his hip, in the ſame place he had pierced the ox, of which wound he ſhortly after died unregretted.—Herod. l. 3. p. 187.; Fulg. Ex. l. 1. c. 2. p. 52.

Urracha, Queen of Arragon, making war with her ſon Alphonſus, wanted money, and knowing no other way to ſupply her emergent occaſions, reſolved to plunder the ſhrine of St Iſidore at Laeons in Spain; and thoſe ſhe took with her, dreading to attempt robbing the ſaint, ſhe made bold with the ſacred place, and took away, with her own hands, many valuable things; but, as ſhe was returning out of the church, dropped down dead: So unwarrantable and perilous it is to attempt committing what we ourſelves believe is ſacrilege, though in truth it is not; for, what we think is ſinful is ſo to them that believe it is.—Fulgoſ. Ex. l. 1. c. 2. p. 57.

Pope

Pope Leo X. ſeeing what vaſt ſums of money were brought into the treaſury of the church by the Popiſh artifice of cheating the world by pardons and indulgencies, ſaid to Cardinal Bembus, 'Vide quantum haec fabula de Chriſto 'nobis profuit.—'See what heaps of coin we 'get by abuſing the ignorant with the fable of 'Chriſt.' And, when the pangs of death were upon him, and the ſame Cardinal offered him advice and comfort, by reading ſome texts of Scripture to him, he anſwered, 'Apage has nugas de 'Chriſto!—Away with thoſe trifling ſtories con-'cerning Chriſt!'—Clark, Mir. c. 88. p. 386.

John King of England having long oppoſed the authority of the See of Rome, and at laſt being compelled to make a diſhonourable ſubmiſſion, ſaid, 'That his affairs were all unſuc-'ceſsful ſince he was reconciled to God and 'the Pope.' At another time, having diverted himſelf at the chace, and hunted down a very fat buck, 'See' ſaith he, 'how well fed the 'rogue is, and yet I dare be ſworn he never 'was at maſs in his life.' Nay, ſo little regard had he for religion, that, when he had received ſeveral defeats from his enemies, he ſent Sir Thomas Hardington and Sir Ralph Nichols to Miramumalim King of Morocco, promiſing to ſurrender his kingdom to him, and turn Mahometan, if he would aſſiſt him with forces to

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ſubdue his barons; but the infidel prince anſwered his ambaſſador, 'That, if their maſter 'could be of any religion, he was certainly of 'none, and conſequently not to be truſted.' King John, being driven from place to place, and taking ſhelter in a convent, was poiſoned by a monk of Swinſtead Abby in Lincolnſhire. A poet ſtains his memory with this diſtich,

Anglia ſicut adhuc ſordes foetore Johannis,
Sordida foedatur foedant Johanne Gehenna*.

A French Cardinal making his ſolemn entry into the city of Paris in extraordinary ſtate and magnificence, ſeeing the people croud about him for his bleſſing, he beſtowed it on them very gravely; but added, 'Quando quidem hic 'populus vult decipi, decipiatur in nomine Di-'aboli.'—'Since theſe ſilly animals have a de-'ſire to be deceived, let them be deceived in 'the Devil's name.'—Clark Mir. p. 120.

There was a man living in the town of Bedford, of a quick wit, a bold ſpirit, and a fluent tongue, but of a looſe and debauched behaviour, who, in my hearing, affirmed that he did not

* Bake. Chron. p. 107.; Stow's Annal. p. 157.; Kingſton's Complete Hiſt. of England, Vol. i. p. 152.

not believe there was either God or Devil, heaven or hell. Not long after, he was apprehended, and, for a notorious crime, condemned to be hanged. A day before his execution I went to him, on purpoſe to know if the thoughts of approaching certain death had made any alteration in his former atheiſtical principles; and being admitted to him, I found he was now quite of another mind; for, with many tears, he bewailed his former deluſions, and told me, 'That a priſon, and the ſerious thoughts of 'death, had opened the eyes of his underſtand-'ing; and that, when he formerly told me 'there was no God, yet he did not then 'heartily believe what he ſaid; but that he, 'being of a lewd and wicked life, thought it 'neceſſary to blind his conſcience, and out-'brave the world, with a pretence that it was 'his principle, and that he was aſſured of what 'he ſaid; of which he now heartily repented.' There may be many practical, but there are very few or no ſpeculative atheiſts.—Ath. Or. Vol. i. p. 221.

Mahomet Effendi, a man well ſeen in the Eaſtern learning, moſt impudently, in all places where he came, inveighed bitterly againſt the Being of God; and one of his principal arguments to uphold this blaſphemous principle was, 'That, if there was a God, and he ſo wiſe

'and

'and omnipotent as his prieſts declared him to 'be, he would never ſuffer him to live that was 'the greateſt enemy and reproacher of a Deity 'in thē world, but would ſtrike him dead with 'thunder, or, by ſome other dreadful puniſh-'ment, make him an example to others.' He was at length condemed to die, but might have ſaved his life by acknowledging his crime, and promiſing a reformation; but he rather choſe to die a martyr for his wicked principle, and ſo was executed.—Ricant. Turk. Hiſt. l. 2. q. 246.

Aproyis, an Egyptian tyrant, grew to ſuch a pride and contempt of God and men, that he ſaid neither of them could take his kingdom from him; and a blaſphemous King of Spain, as Lanſius reports *, made an edict, that none of his ſubjects, for ten years ſpace, ſhould believe in, call upon, or worſhip a God. In our days, there are ſome that never uſe the name of God but to ſwear by it. Their bellies are their Gods. 'Quibus in ſolo vivendi cauſa palato 'eſt.' The idols they worſhip and adore are their miſtreſſes. With him in Plautus, 'Mal-'lem haec mulier me amet quam Dii,'—'They 'had rather have her favour than the Gods.' Satan is their guide, the fleſh their tutor, vanity their

* Lib. de Mor. Germ.

their aſſociates, impudence their art, fear their ſickneſs, and damnation (without true repentance) their end.—Herodot. l. i.; Montan. l. 1. c. 4.

Under the reign of Queen Eliſabeth, 1591, appeared a great blaſphemer, named Hacket. born at Oundle in Northamptonſhire, who, with Wiggington, Coppinger, and Arthington, laboured to introduce the preſbyterian diſcipline of Geneva into England, declared that he was divinely inſpired, nay, was the Meſſiah himſelf, ſupreme monarch of the world, and that he alone was to be obeyed, and Queen Eliſabeth depoſed; for which he was indicted, confeſſed himſelf guilty, and, by his blaſphemous anſwers, ſtruck the auditors into horror and aſtoniſhment. Being condemned, he was laid upon a hurdle, and drawn through the principal places in the city, inceſſantly roaring out, 'Jehovah! Meſſias! behold the heavens o-'pen! behold the Son of the Moſt High de-'ſcending to deliver me!' Being at the gallows, and admoniſhed to acknowledge his ſin againſt God and the Queen, the execrable wretch, inveighing bitterly againſt the Queen, called aloud to God, 'To ſhew ſome miracles 'from the clouds to convert the infidels, and 'to reſcue him from his enemies; but, if thou 'wilt not do it, (ſaith he) I will ſet the heavens

'on

'on fire, and with theſe hands put thee from 'thy throne.' Then turning to the hangman, as he was putting the rope about his neck, he ſaid, 'Thou baſtard, will thou hang Hacket thy 'King?' And, when the rope was about his neck, he, caſting up his eyes to heaven, and grinning, ſaid, 'Doſt thou pay me with this in-'ſtead of a kingdom? I am coming to revenge 'it!.'—Kingſton Hiſt. England.

Query, Whether a late book, intituled, 'Se-'cond Thoughts concerning the Human Soul,' is not deſigned to promote irreligion and a-theiſm?

CHAP. XIII.

Of Beauty both in Men and Women.

An unaffected beauty always carries with it a reſpect and ſuperiority that proceeds from the impulſe of nature, and not from the artifice and affection of thoſe that have it. Every one ſubmits to the power and force of its charms without knowing why. Its native excellency captivates the ſenſes, excites veneration, and gains a pre-eminence over valour, diſcretion, prudence, and Majeſty itſelf. It humbles the proud, turns a miſer into a prodigal, and converts a ſavage nature into dread and compaſſion.

Sir Walter Rawleigh tells us, that Parthenopeus, one of the ſeven warlike Princes of the Argives, was ſo tranſcendently beautiful and charming, that, when he was in the bloodieſt engagement, if his helmet was up high enough for his face to be ſeen, his very enemies would not attempt to ſtrike at, or do him the leaſt injury.—Hiſt. World, l. 2. c. 13. p. 371.

Alcibiades, a noblemen of Athens, of whom it was ſaid he could conform himſelf to all companies,

panies, was alſo ſo incomparably beautiful, that he was admired by all men; and, which more augments the wonder, it continued, without any cloud or diminution, from his cradle to his grave.—Plut. in Alcib. p. 139.

Demetrius Poliorcetes, ſon of Antigonus King of Aſia, was accounted a maſter piece in nature: He was tall, ſlender, and well proportioned; of a ſweet yet grave behaviour, a lamb and a lion in the ſame perſon; was of a familiar and majeſtic deportment at the ſame time; but, above all, the lovelineſs of his countenance was in ſuch perfection, that it attracted the eyes and admiration of all men, inſomuch that the beſt painters were unable to reach the curious lines and graces of his mien; and, whereſoever he came, he was followed by the multitude merely to pleaſe themſelves with viewing him.—Diod. Sicul. Bibliothec. l. 20. p. 694.

Maximilian I. Emperor of Germany, was of ſuch a well adjuſted ſtature and beautiful aſpect, that ſtrangers who had only heard of him, knew him to be Emperor, and could diſtinguiſh him from thirty other great and handſome Princes that were in his company. There was a *je ne ſai quoy* ſo magnificent, auguſt, and diſtinguiſhing, which always adorned his countenance, that made him known from other men.—Zuing. Theat. vol. 2. l. 2. p. 285.

Spuria,

Spuria, a young gentleman of Hetruria, was a perſon of ſuch rare beauty, that firſt carried the eyes and the hearts of ſeveral ladies of quality to love and deſire him, though wholly unſought by him; but, having notice that he lay under the ſuſpicion of their parents, guardians, and huſbands, he cut ſuch rude gaſhes in his face as utterly deformed and ſpoiled his formerly raviſhing viſage, chooſing rather, by an ill face, to declare his innocency, than by a handſome one to tempt any of the fair ſex to acts of diſhonour and unchaſtity.—Valer. Max. l. 4. c. 5. p. 113.

Owen Tudor of Wales, Eſq; of good birth, but narrow fortune, being extraordinary handſome, and every way a comely perſon, after the deceaſe of King Henry V. eſpouſed Queen Catherine his widow, who had ſo much eſteem for his perſon, that ſhe overlooked all other circumſtances.—Bak. Chr. p. 255.

King Edward IV. ſays Comines and Sir Thomas Moore, was every way one of the completeſt perſons of the age he lived in, very tall, fair complexioned, and of a moſt majeſtic and awful preſence. In the fourteenth year of his reign, a free benevolence being granted to maintain a war againſt France, he pleaſantly demanded of a rich widow what ſhe would give him towards bearing his expences in that war. 'By

'my

'my troth, (quoth ſhe), King, thou'rt een a 'hanſom mon, and for thy lovely face thou 'ſha't ha twonty pounds.' That ſum being great in thoſe days, and more by half than the King expected, he gave the widow thanks, and kindly ſaluted her; which had ſuch an effect upon the old woman, that ſhe replied, 'Neay 'now King, by th' Meſs thou ſha't ha twonty 'pound more,' and paid it accordingly.

Cleopatra, daughter of Auletes, ſiſter and wife to Ptolomy the laſt, and Queen of Egypt, was the moſt beautiful woman of all Egypt, and, as her name imports, was the glory of that country. As an addition to her great beauty, ſhe was endowed with eloquence to admiration, and had ſuch a charming and affable way in ſpeaking, that ſhe ſubdued the great ſoul of Julius Caeſar, after he had conquered Pompey: And, after both their deaths, and Auguſtus and Mark Anthony had divided the Roman Empire between them, ſhe employed her charms ſo effectually, that ſhe won the heart of Mark Anthony, and obliged him ſo entirely in her ſervice, that for her ſake he loſt his dominions, his honour, and his life.—Suet. in Auguſto, p. 62.

Aſpaſia, daughter of Hermotimus the Phocenſian, was of ſo exquiſite a beauty, that ſhe far excelled all her ſex in the elegancy of her ſhape and mien. She employed none of the little

little female arts to ſet her off to greater advantage; for, as ſhe wanted none of thoſe embelliſhments, ſo ſhe deſpiſed them. She was deſcended from, and educated by poor but honeſt parents, and took care to keep herſelf as chaſte as ſhe was beautiful; ſo that, having irreproachable and certain teſtimony of both, King Cyrus junior took her to wife; and, after his deceaſe, ſhe eſpouſed Artaxerxes, the ſucceeding Monarch of Perſia.—Ælian Var. Hiſt. l. 12. c. 1. p. 288.

Jane Shore, who was miſtreſs to King Edward IV. and, after his deceaſe, to the Lord Chamberlain Haſtings, was a woman of incomparable beauty; inſomuch, that, when ſhe took penance before St Paul's croſs on a Sunday, with a taper in her hand, though ſhe was in an undreſs, appeared ſo lovely a creature, and behaved herſelf ſo modeſtly, that many who abhorred the lewdneſs of her life, could not forbear pitying her in the miſerable condition ſhe was reduced to: And, indeed, it is ſaid in her commendation, though ſhe was in extraordinary favour with King Edward, ſhe never employed it to the prejudice of any perſon, but did all the good ſhe could for every one. She lived to be a mere ſkeleton; and, in her latter days, was reduced to ſuch extreme poverty, that ſhe was forced to aſk alms of ſome who might have

begged

begged all their lifetimes if ſhe had not been their friend and benefactreſs when ſhe was in proſperity.—Kingſton's Hiſt. Eng. vol. 1. p. 296.

Phryne, a woman of extraordinary beauty, but of an ill character, for her laſcivious life in Athens, having a trial before the judges, and fearing to be caſt, while ſhe was pleading for herſelf pulled up her breaſts, and diſcovered ſome pieces of her beauty to the ſight of her judges, who being charmed with her allurements, poſſibly forgot their own characters, and acquitted her; but not without making a law, 'That no woman, for the future, ſhould be allowed to plead her own cauſe.'—Herdfeld in Sphing. c. 15. p. 349.

Lais, the famous Corinthian courtezan, was of ſuch a ſingular beauty, that ſhe enchanted all that ſaw her with ardent deſires to enjoy her converſation; but, being herſelf ſurpriſed with the love of her dear Hippolochus, ſhe bid adieu to the mountain Acrocorinthus, where ſhe inhabited, and, flying from a ſhoal of other admirers, journeyed to Megalopolis to him; where the women, out of mere revenge and ſpight to ſee themſelves outdone, and their own faces diſparaged and decried by the ſurpaſſing beauty of a ſtranger, with all imaginable rage and fury dragged her into the temple of Venus, and

ſtoned

ſtoned her to death.—Plutarch Mor. l. de Amor. p. 1145.

Such reſpect is generally paid to beauty, except by one malicious fair woman to another, that all conſpire its preſervation. When Conſtantinople was ſacked, and the inhabitants cut off, the beautiful Irene eſcaped, and was ſo far from being made a ſlave *, that ſhe captivated the Grand Seignior himſelf, and ſo did fair Roſamond our Henry II. Jane Shore King Edward IV. and the Counteſs of Caſtlemain Charles II. When Troy was taken, and the war at an end, Menelaus threatened to kill Helena as the cauſe of all their miſeries; but, when he ſaw her, as one amazed at her divine beauty, he had no power to ſtrike ſo ſweet a creature. Athenaeus ſays †, that Helena was worth the ten years contention of the Trojans and Greeks:

Ob talem uxorem cui praeſtantiſſima forma,
Nil mortale refert.

That one woman was worth a kingdom, a hundred thouſand other women a world itſelf.

CHAP.

* Knowles Turks Hiſt. p. 160.

† Deipnoſ. Hiſt. l. 13. c. 7.

CHAP. XIV.

Mean Beginnings, the Honour and Benefit of remembering them.

FROM mean beginnings to arrive at great things, though it commends the induſtry of the agents, or their luck in having friends; yet a ſudden and unexpected riſe is always attended with the extremes of envy or applauſe; the former with deſign to riſk or ruin one's reputation, the other to raiſe it to a more ſteady and higher pitch; and one of theſe two things never fail to happen, agreeably to one's own management. The undubitable method to avoid the danger of the former, and poſſeſs the happineſs of the latter, is to remember one's obſcure original, and to have on all occaſions our low beginnings in one's own mouth, to keep them out of other men's; for few men's advantages are remembered to their diſparagement, till they create enemies by forgetting themſelves. Humility continues reſpect, but pride and arrogance extinguiſhes it.

Pope Benedictus XI. was deſcended from an obſcure family, and continued the remembrance of his primitive poverty in his moſt exalted circumſtances. At his firſt admiſſion into the convent, his mother ſubſiſted by being laundreſs to the monks, and continued ſo many years after. When he was elected Pope he ſent for his mother to him, and being come to Rome, the ladies of quality, thinking it was below the dignity of his Holineſs to bring her to him in her plain, homely, country apparel, tricked her up according to the mode, in a coſtly habit. Thus transformed, ſhe was conducted in ſtate to the Pope, who looked aſkue upon her, ſaying to the ladies that brought her, 'You have miſtaken my meſſage, I ſent for my 'mother, pray bring her to me, that I may pay 'my duty to her; as for this fine lady ſhe is a 'ſtranger to me, my mother is a waſher-woman, and it is her that I have a great deſire to 'ſee.' The ladies underſtanding his meaning, retired into another apartment, uncaſed her, dreſſed her up in her country garb, and then preſented her again to his Holineſs, who embraced her, ſaying, 'In this ſort of dreſs I left 'my mother, in this I acknowledge her to be 'my mother, and receive her with a hearty 'welcome.' The ſame thing was done by Pope Sixtus Quintus to his ſiſter.—Drex. oper. l. 3. c.

c. 8. p. 425. Cauſin's Holy Court, Tom. 1. l. 3. §. 31. p. 95.

The Emperors of China look no further for their wives, but among their own ſubjects, and if they are virtuous and handſome have no reſpect to their birth or fortune, ſo it often happens, that they marry artificers daughters. One of them was a maſon's daughter, and always kept a trowel by her when ſhe was dignified with the character of Empreſs; and if at any time the young prince her ſon carried it too proudly, ſhe humbled him with the ſight of that inſtrument, wherewith his grandfather ſubſiſted himſelf and family, which would bring him to reaſon.—Gregor. Let. in Vit. S. Q.

Agathocles the ſon of a potter, though by indirect means he became King of Sicily, yet would never wear the crown belonging to that monarchy, nor have any guards to attend him; but in remembrance of his low extraction, made uſe of earthen veſſels with his name engraved on them for that purpoſe.

Willegis Archbiſhop of Mentz, was the ſon of a wheelwright, in the town of Schoningen and province of Brunſwick, and from that low eſtate by hard ſtudy and a holy life, riſing to the higheſt preferments in the church, that his former pauperous circumſtances might not ſlip his memory, or an eminent and wealthy poſt

betray

betray him into pride and vanity, he cauſed cart wheels to be painted in the glaſs windows of his cathedral church, in the windows of his palace, and in his bed chamber cauſed theſe words to be written in capital letters, 'Wil-'legis, Willegis, *recole unde veneris;* Willegis, 'Willegis, call to mind from whence thou 'cameſt.' The humility of this reverend and pious prelate was afterwards in ſuch high eſteem, that to perpetuate his memory, a cart wheel argent in a field gules, was appointed to be, and continues to this day, the enſign or bearing of that archiepiſcopal ſee.—Camer. op. Subciſiv. cent. 2. c. 54. p. 232.

Leſc II. King of Poland, elected to that monarchical dignity for his celebrated virtues, from a very mean condition, yet he demeaned himſelf in the adminiſtration of the government with as much prudence and policy as if he had iſſued from the loins of a whole race of ancient Kings. On all feſtivals and ſolemn occaſions, when he was attired in his royal robes, he ſtill put on a great coat made of coarſe home ſpun drapery, which he wore before he was made King, caſt over his ſumptuous apparel, to refreſh his mind with the remembrance of his primitive eſtate.—Camer. oper. Subciſiv. cent. 2. p. 232.

Premiſlaus

Premiſlaus III. King of Bohemia, was a huſbandman, or tiller of the ground, but being firſt entered in the catalogue of the nobility, and afterward married by Libuſſa, Princeſs of Bohemia, he in remembrance of his late employment, when he was to be crowned and inveſted with the regalia, brought with him a pair of wooden ſhoes, which were wont to be worn by the peaſants of that country, as well as in France, and ſome one taking the liberty to aſk what he meant by that ſoleciſm; he anſwered, that they might be hung up in the caſtle of Viſegrade, to put his ſucceſſors in mind that the firſt Bohemian Prince of that family, was taken from the plow to that ſublime dignity, and that he who was but a mean huſbandman, being brought to wear a diadem, had nothing to boaſt of. Theſe wooden ſhoes are ſtill kept in Bohemia, as relics of great eſteem, and the clergy of Viſegrade ſtill carry them in proceſſion upon every coronation day. This King was founder of the city of Prague, encloſed it with a wall, had a long and happy reign, and was bleſſed with a numerous iſſue, that long filled the throne of Bohemia.—Camer. oper. Subciſiv. cent. 2. c. 54. p. 133.

Iphicrates, that renowned Athenian General, at the inſtant when he was honoured with all the remarkable pomps of a triumph, could not forbear

forbear crying out, Ἐξ οἵων εἰς οἷα, 'From what 'to what? From what extreme misery and 'wretchedness, to what sublime honours and 'happiness are we arrived.' Another argument of this great man's humility, is, that he banished himself, because the Athenians would not be ruled by him, in providing for their own safety.—Clark. Mir. c. 64. p. 280.

Thomas Cromwell Earl of Essex, whose other dignities and offices are already mentioned, was son of a blacksmith, and being raised to the highest honours of the kingdom, was so far from forgetting 'what he was, and from whence 'he came,' that he took all occasions to remember them. Riding in his coach through Cheapside, accompanied by the Archbishop of Canterbury, he saw a poor woman an inhabitant of Hownslow, which put him in mind, that in his younger years he had run in debt to her in the sum of forty shillings. He caused her to be brought to him, and asked her if she was not his creditor; she said, 'Yes, but was afraid to 'ask it, though she was in great necessity.' His lordship bid her go to his house, and stay till he came, and then he did not only pay her debt with interest, 'but gave her an annual 'pension of four pounds a year, and a livery 'once a year for her life.' Mr Frescobaldi, a merchant of Florence, who had assisted him in his

his younger days, being fallen in poverty, he not only relieved with a liberal hand, but gave him money to pay his debts, and live handſomely in the world. Another time, being at dinner with other great men, at the monaſtery of Sheen, he ſaw far off a poor fellow that rung the bell, and did the drudgery of the convent for his bread; his lordſhip called him to him, and before all the noblemen at the table, ſhaked him by the hand, ſaying, 'My lords, 'this poor creature's father was a good friend 'of mine, and gave me many a meals meat 'when I wanted it.' Then he ſaid to the poor man, 'Come to my houſe, my friend, and I 'will make a handſome proviſion for thee for 'thy life,' and did it accordingly.—Clark's Marrow of Eccl. Hiſt. part 2. l. 2. p. 46.

Mr Ignatius Jordan, born at Lime in Dorſetſhire, was ſent when young to Exeter, and bound apprentice to a merchant, and from an inconſiderable beginning, arrived to a plentiful eſtate, bore the office of mayor, and of juſtice of the peace twenty four years together. When ſome litigious perſons, threatened they would plague him with law ſuits, till they had not left him worth a groat. He anſwered ſmiling, 'Then I ſhall be but twopence poorer than 'when I came to Exeter, for I brought but ſix-'pence with me hither.' He admired what rich

rich men deſigned, that gave nothing to relieve the poor, but heaped up great ſums for their children. 'Don't you ſee,' ſaid he, 'what be-'comes o'nt!' And would give inſtances in this kind: On the other ſide he would tell of ſmall beginnings, and afterwards by being induſtrious and charitable arrived to competent eſtates, and would give an example in himſelf. 'I 'came,' ſaid he, 'but with ſixpence in my 'purſe to this city, had I had a ſhilling in my 'purſe, I had never been mayor of Exeter.'— Clark's Marrow of Eccl. Hiſt. part 2. p. 471.

A man riſing from low circumſtances to great things is no matter of reproach, if he does not forget what he was; for it is more honour to raiſe, than to be the ruin of a family. Of all vanities and fopperies, to boaſt of gentility is the greateſt; for what is it they boaſt ſo much of, and challenge ſo great a ſuperiority over thoſe they think their inferiors, that a man muſt forfeit his ears to the pillory, for his tongue taking the liberty to tell them the truth. Birth;

Tantane vos generis tenuit fiducia veſtri?

it is a meer *non ens*, a flaſh, a ceremony, a toy, a thing of no real value. Conſider its beginning, preſent ſtate, progreſs, and end, and then tell me what it is? oppreſſion, deceit, knavery, uſury,

uſury, pimping, murder, and tyranny were the beginnings of many ancient families. Tiberius preferred ſome to honours for being renowned whore-maſters, and others for being ſturdy drinkers. Many have been enrolled in the court of honours, for flattering their prince, and defrauding and robbing their country. One makes a fool of himſelf to make his lordſhip merry, another courts the favour of little maſter, dandles him in his arms, and at the price of a ſparrow hawk, a whiſtle, or a hobby-horſe, introduces himſelf a dependant on the family, and a third by marrying a cracked female, enters himſelf into the liſt to be provided for in the next poſt that falls, which he has aſſurance enough to take, though he has neither wit or diſcretion to manage it. Thy great grandfather it may be was a wealthy citizen, and then in all likelihood a uſurer, a lawyer, and then a——; a courtier, and then a——, a country gentleman, and then ſcraped it out of ſheep, &c. So that when all is done, muck and money, no matter how got, was the riſe of thy gentility and nobility, and poſſibly ‘ the father went to ‘ the devil to make his ſon a gentleman,’ who ſhews it in talking big words without ſenſe, and inſulting o’er his neighbours with a *bonne grace*.

The Ragusian Commonwealth, Swiss Cantons, and the States of the United Provinces, exclude all degrees of hereditary honours, and admit none into offices but such as are learned, wise, discreet, and well educated. Among the Chinese they are only counted noble, that have raised themselves by their personal worth; 'For 'why should not he be as much honoured that 'leaves a noble posterity behind him of his own 'raising, as he that descended from noble an-'cestors?' Catheſbeius Sultan of Egypt, was by his parentage a slave, but by his valour was inferior to no king, and therefore was made Emperor of the Mamalukes. Pizarro, a poor inconsiderable Spaniard, for his courage, was made by Charles V. Marquis of Anatillo. Pertinax, Philippus Arabs, Maximinus, Probus, Aurelius, &c. from private soldiers became Emperors. Pope Sixtus Quintus kept hogs. Pope Adrian IV. was a bastard. 'E tenui casa saepe 'vir magnus exit,'—'many a worthy man 'comes out of a poor cottage.' Castruccius Castrucanus was a foundling in the field, and yet became Prince of Lucca and Senes in Italy, whom for courage and conduct Machiavel compares to Scipio and Alexander. Who thinks the worse of Tully for being an upstart, or of Agathocles King of Sicily for being a potter's son? A diamond is of no less esteem for being found

found upon a dunghill. To conclude, let no true gentleman or nobleman take offence, I detract from none that are well deſerving, truly virtuous and noble, but ſay they ought to be preferred (if capable) before others; for learning and virtue in a nobleman, is like 'a jewel 'ſet in gold, and is as great an honour to his 'family, as his noble family is to him.'

CHAP.

CHAP. XV.

Beaſts, and other Creatures, their Love to Mankind.

SOME men, wondering at the knowledge of brute creatures, by which they are directed in the election of objects, and in the proſecution or avoidance of them, have concluded from thence that they are endued with rational ſouls, which, with ſubmiſſion, I think a great miſtake; for, according to that common ſaying of the Schools, 'Non tam agunt, quam aguntur;' they act rather by neceſſary impulſe or conſtraint, than freely, and of their own accord. All the knowledge perfect brutes have is either innate or adventitious. The former is called natural inſtinct, and the other is acquired by the daily perception of new objects, by imitation, by experience, by man's teaching, and by ſome other ways; and, in ſome brutes, is advanced to a higher degree than in others. Nevertheleſs, this ſame acquired cognition and cunning alſo depends, in ſome of them, altogether upon natural inſtinct, and the frequent uſe of

of it; whſch, as by an eternal rule or law engraven upon their hearts, are urged and directed to do all things that conduce either to their own defence and converſation, or to the propagation of their ſpecies. And hence it is neceſſarily conſequent, that, in order to the obſervance of this congenite law, they muſt all, by the dictates of the ſame natural inſtinct, both know what things are convenient and beneficial, and what are inconvenient, hurtful, and deſtructive to them; and, according to this knowledge, proſecute theſe with hatred and averſion, thoſe with love and delight, as in the following examples.

Buſbequius reports, that a lynx which was brought out of Aſſyria, and kept up, was ſo fond of a man-ſervant in the family, that he would careſs him like a lover, rejoice in his preſence, grieve in his abſence, and never ſeem pleaſed till he ſaw him again. At length, the man going over ſea, the lynx took it to heart, fell from his meat, and languiſhed away till he died.—Ep. 3. p. 52.

Titus Sabinus, and his ſervants, being executed for aſſaulting Nero, ſon of Germanicus, one of them had a dog which by no means could be kept from the priſon-door while his maſter was in cuſtody; and, when he was put to death, lay continually howling by his dead corps; and

a ſpectator throwing the dog a morſel of meat, he immediately took it up, and laid to his maſter's mouth; and, when the dead body was thrown into Tyber, the dog, with great diligence, ſwam after it, and endeavoured to keep it above water, till his ſtrength failing him, he ſunk with it, and was drowned.—Plin. Hiſt. l. 8. c. 40. p. 219.

There was a boy named Hermias living in the city of Jaſſos, that uſed to ride familiarly upon the back of a dolphin, ſporting himſelf in the ſea, on whom the dolphin was ſo enamoured, that he would come whenever the boy called him; but, at laſt, a ſudden tempeſt ariſing, and the waves running over him, he was drowned. The dolphin brought his dead corps to the ſhore; and, to give himſelf a puniſhment for being the cauſe of the boy's death, would go no more to ſea, but threw himſelf upon the ſands, and died for the loſs of his playfellow.—Plin. Hiſt. l. 9. c. 8. p. 239.

As ſome young virgins were ſporting themſelves in the field in a certain province in the kingdom of Sweden, a great bear ſeized one of the prettieſt among them, and carried her to his den, where he was ſo far from devouring her, that he fell paſſionately in love with her, careſſed her as his miſtreſs, fed her with his own prey; and, by this kind of courtſhip, dallied ſo long

long with her, that he got her with child, and was delivered of a ſon, which ſome, and they of no mean authority, ſay gave beginning to the houſe of the Urſines, who for ſome time carried all before them in Rome.—Text. Off. l. 5. c. 66. p. 678.

A Spaniard of Majorca was ſo entirely beloved by a crane, that ſhe was never at peace with herſelf but in his company; would mourn in his abſence, and never give over ſeeking till ſhe found him; and, when his affairs obliged him to leave that country, ſhe fell from her food, ſickened, and died.—Burt. Mel. p. 404.

CHAP.

CHAP. XVI.

Of Births, Strange, Monſtrous, and Numerous.

NOTHING in nature is truer than that ſaying of Tully, 'Mille modis morimur, uno tantum 'naſcimur.' There are many ways to convey us to our long homes, but there is but one to bring us into the world, and that one is often attended with ſuch variety of accidents that make exceptions to the general rule. Sometimes Nature will pleaſe herſelf by going out of the common road, and yet her production ſhall be agreeable; and other whiles, by a defect, or redundancy of materials, ſhe miſcarries in her main deſign of perfection in its kind, and exhibits what is preternatural or monſtrous, as will be found among the following examples.

Zoroaſtres King of the Bactrians is the only inſtance we meet with in hiſtory that came laughing into the world; and, if he had foreſeen his deſtiny, he would have cried like other infants. His head, or rather brains, did beat with ſuch force, that they repelled the midwife's

hand; a ſign, ſays Pliny, that he would prove a very learned man; and indeed he excelled in all the abſtruſe parts of learning, viz. natural magic, aſtronomy, mathematics, &c. for which he got no better name among the vulgar than that of a conjurer, and was killed by Ninus.—Plin. Nat. Hiſt. l. 7. c. 16. p. 167.

Omitting a diſcourſe of ſuch births as came into the world with their feet foremoſt, as the tyrant Nero, and ſuch as were born with teeth in their head, (as M. Curius, who was therefore ſurnamed *Dentatus*, Cn. Papyrius Carbo, and our own Richard III. all great men), and ſuch as were cut out of their mother's wombs, (as was Scipio Africanus, our Edward VI. and many others), as being almoſt of every day's notice, in one place or other; I ſhall haſten to what is more remarkable.

Of Lovis II. King of Hungary and Bohemia, it is obſerved, that he was too forward in four things. He grew very big in a ſhort time, he had beard very early, he had white hairs before he was ſeventeen, and that he was too haſty in his birth, for he was born without that ſkin which is called *epidermis*, or the *ſcarf-ſkin*, which yet was not long in coming, by the aſſiſtance which art

art gave to nature.—Camerar. Hor. Subciſiv. cen. 1. p. 245.

When Spinola beſieged Bergen-op-zoom, a woman near her time fetching water was cut off in the waſte by a cannon-bullet, and her lower parts fell into the water. People ran immediately to her, and ſaw a child ſtir in his mother's womb. It was drawn out, and carried to Don Cardova's tent, where it was carefully attended. Afterwards it was carried to Antwerp, and the Infanta Iſabella cauſed it to be chriſtened by the name of Albertus Ambroſius. —Barthol. Hiſt. Anat. cen. 2. Hiſt. 8. p. 159.

Jacobus Egh, of the city of Sarda, in the Low Countries, kept a bull tethered in a meadow to feed, who being angered by the boys, broke his tie, and ran to the cows. The field-keeper endeavouring to force him back again, ſtruck him with his ſtaff, which ſo enraged the ſurly beaſt, that he run at him with his horns, wounded him, and threw him down. His wife (being within a month of her reckoning) ſeeing her huſband overpowered by the bull, and his life in danger, run to help him; the bull left her huſband, and running at her, toſſed her high over his head, tore her belly, and out came the child in a ſoft piece of ground; which being carried home, and carefully tended by a midwife, was Chriſtened September 1. 1647, and

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was very like to live. The man died in thirty-ſix hours, and the woman in four. The bull was killed the next day, by the command of the magiſtrates of the city.—Barthol. Hiſt. ibid. p. 157.

To this relation give me leave to add another of the ſame kind, on my own knowledge.

A woman big with child, living in Little Harradon, near Wellingborough, in the county of Northampton, being milking in thoſe grounds, a cow taking ſome diſtaſte, ſtruck the woman with one of her horns, which blow at once ripped her belly, laid her for dead upon the ground, and the child lying by her, but the navel-ſtring was not broke. This diſaſter ſoon brought all the women in the pariſh to her aſſiſtance, who gave her *aqua vitae*, carried her home, laid her and her child upon the bed, and then could only pity her, for more they could not do. Some would have a ſurgeon ſent for, others ſaid they would both be dead before one could come. While they were thus debating the point, ſome women at the door ſaw Dr Boles, (an eminent phyſician in that county), by accident riding through the town. They ran to him, told the caſe, and begged his help for God's ſake. He modeſtly refuſed to ſee her, ſaying he could do her no good; but, at their repeated importunities, with ſhowers of tears,

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he went in, viewed the ſad ſpectacles, and immediately fell to work, put the child into its mother's womb again, after it had been above an hour out, ſewed up the wound, ſent to a ſurgeon to follow his further directions, and left her to take ſome reſt. The Doctor hearing ſhe was alive, came two days after to viſit her, and gave her further directions, with a handful of money to buy her neceſſaries, and pay her nurſes; for ſhe was but a poor woman. In ſhort, the woman and the child did both well; ſhe went abroad in a fortnight, was ſafely delivered of a ſon eleven weeks after, to whom the Doctor was godfather, and named him Boles. He likewiſe very charitably paid the parents for nurſing his godſon, at his own charge maintained him at ſchool, put him apprentice in London, and left him a legacy when he died.

Gorgias, a renowned perſon in Epirus, had a remarkable birth. His mother being near her time, ſickened and died; and, as ſhe was carrying to her grave, the bearers and mourners were aſtoniſhed to hear the cry of an infant in the coffin, whereupon they returned, and opening the coffin, found Gorgias had ſlipped from the womb in the funeral ſolemnities of his mother. Her coffin was his cradle, and her death gave a great hero for the ſervice and ſafety of Epirus.

Epirus.—Val. Max. l. 1. c. 8. p. 30.; Zuing. Theat. vol. ii. l. 1. p. 270.

Thus far of *different* kinds of births; I now proceed to *preternatural* ones.

Buchanan gives us a relation of a ſtrange preternatural birth, which, below the navel, was one entire body, but in the ſuperior parts was two. When any member below the navel was hurt, both bodies had their ſhare in the pain; but, if above, the body which was hurt only felt the pain. Theſe bodies would ſometimes diſagree, and thwart one another in opinion to the raiſing mutual heats. The one dying before the other, the body that ſurvived ſenſibly pined away till it followed the other's ſteps to a ſingle grave.—Roſſe Arcan. Microcoſm. l. 3. c. 7. p. 89.

Bartholinus, in his Anatomical Hiſtory, tells us he ſaw at Hafnia, and afterwards at Baſil in Switzerland, Lazarus Colredo the Genoeſe, then about the twenty-eighth year of his age, who had a little brother growing out of his own breaſt, which came into the world with him. He had two arms, and but only three fingers on each hand, which he ſometimes moved, as alſo his ears and lips. The little brother voided excrements at his mouth, noſe, and ears, but no where elſe, and has its nouriſh-

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ment only by what the greater brother takes. The little one has diſtinct vital and animal parts from the other, as is apparent, becauſe he wakes and ſleeps when the other does not; their natural bowels, viz. the liver, ſpleen, &c. are the ſame in both. The mouth of the little brother is generally open and wet with ſpittle, and his head is ſomewhat deformed, and bigger than that of Lazarus. The greater brother is well proportioned in his limbs, of an affable behaviour, and very modiſh in his clothes. He covers the body of his little brother with his cloak, and none could ſuſpect he had a monſter about him. He always ſeemed a man of courage, but could not forbear being ſolicitous about his death, becauſe he was apprehenſive if his brother ſhould die before him, the putrefaction of that body muſt alſo occaſion his death, and therefore took greater care of him than of himſelf.—Cent. 1. Hiſt. 66.

Pope Nicholas III. had a miſtreſs who was brought to bed of a monſter, in the ſhape of a bear. After his death, this lady was kept by Pope Martin IV. who dreaded ſhe might alſo bring him nephews or nieces of the ſame figure and complexion; he cauſed all the carved or painted bears in his Holineſs's palace to be defaced, leſt thoſe pictures ſhould make any impreſſion upon his miſtreſs's imagination at the time

time of her conception, which he thought was the cauſe of her bringing forth that monſter; for, when the family of Urſini had all the authority in Rome, many of thoſe creatures were carved and painted in the Pope's palace, and remained there till this accident put an end to them.—Camer. hor. Subciſiv. Cen. 6.

At Tſertoghenboſch, a city in Brabant, in a ſolemn proceſſion on a great feſtival, according to the cuſtom of that place, ſome of the citizens dreſſed themſelves in the faſhion that angels are commonly painted, and others like devils. One of theſe mock devils having acted his part a great while, ran home to his ſpouſe in that dreſs, threw her upon the bed, ſaying, 'He 'would get a young devil upon her.' His jeſt turned to earneſt; for, from that conjunction, was brought forth a child in the ſame figure that the man was dreſſed up in when he got it, which friſked and danced up and down the room till the good women ſtifled it with pillows.—Camer. ibid.

When Ser. Fulvius Flaccus, and Q. Calphurnius Piſo, were conſuls, a female ſervant in Rome brought forth a child having four feet, as many hands, four eyes, four ears, and two inſtruments of generation.—P. N. Hiſt. l. 5. c. 6. p. 190.

At

At Cracow, upon the Viſtula, the capital city of the kingdom of Poland, in the year 1543, was born a child of no mean parentage, with eyes ſparkling like fire, a mouth and noſtrils reſembling that of an ox, long horns, and hairy on the back like a water-ſpaniel. On its breaſt were faces of apes, and cats eyes under the navel, annexed to the hypogaſtrium, or that part of the belly which reaches from the navel to the privy members. Upon both elbows and knees it had heads reſembling thoſe of dogs; the feet were like ſwans feet; and it had a tail turned towards the back about two foot long. It lived but two hours; and, at the point of death, uttered theſe words, 'Watch, for the Lord 'cometh.'—Licoſth. de Prodigiis, p. 582.

At Heyford Purcel, in Oxfordſhire, a child was heard to cry very audibly in its mother's womb ſome days before it was born, which ſo terrified the female neighbourhood, who had been taught by their Grannums that it was a prognoſtic of ſome public calamity, that with great difficulty they were ſcarce perſuaded to come and aſſiſt at the woman's labour.—Dr Plot's Nat. Hiſt. Oxf. p. 192.

There was a ſeaman's wife, in Holmiana, was eight months gone with child; after which time, the child was heard to cry in her womb three ſeveral times, viz. on Chriſtmas Eve, the

calends of January, and on the feaſt of Epiphany, and that ſo very loud, that it was heard by the neighbourhood. The thing was ſo uncommon, that the magiſtrates gave orders the woman ſhould be diligently watched, and every one ſpent their verdicts about what ſtrange monſter the woman would bring forth; but, when her time was come, the woman was delivered of a fine girl in due ſhape and proportion.—Barthol. Anat. Hiſt. c. 1. p. 4.

A Cheſhire lady, who was ſeven months gone with child, ſitting with her huſband and other company in the dining-room after dinner, felt an extraordinary motion in her belly, which heaved up her clothes viſibly to all that were preſent; and, on a ſudden, a voice was heard, but from whence none could imagine; it was heard a ſecond time with the ſame amazement to the audience; but, at the third, it was perfectly known to proceed from the womb. This account was given by the lady herſelf to Dr Walter Needham, and that the child was at the ſame time in good health, and no ill accident attended the mother in her travail.—Diſquiſit. Anat. c. 3. p. 84.

Auſonius gives us a relation of a certain Roman lady, named Callicrata, who had twenty-nine children; and, though ſhe lived to a hundered

dred and five years of age, yet none of them died before her.—Full. Worth. p. 138.

John Francis, Earl of Mirandula, acquaints us, that a woman, named Dorothy, was delivered of ten ſons at one birth, and eleven at another.—Schink. Obſ. p. 565.

Iermentrunes, the wife of Iſenbard Earl of Altorf, hearing of a woman that had three children at a birth, cauſed her to be proſecuted as an adultereſs, and ſaid, 'She deſerved to be 'tied up in a ſack, and thrown into the river.' The next year the Counteſs herſelf proved to be with child, and, the Earl her huſband, being abſent, was delivered of twelve ſons in right ſhape, but very ſmall ones; and now ſhe fearing, by way of retaliation, that, according to her own doctrine, ſhe muſt be counted an adultereſs, gave order that eleven of them ſhould be drowned, and only one kept alive; but Providence ſo ordered it, that Earl Iſenbard met the woman that was carrying the infants to their watery graves. He demanded what ſhe had in her apron? ſhe anſwered, 'A company of 'guelphs (whelps) that ſhe was going to drown 'in the next river.' The Earl deſired to ſee them, but the woman refuſed to ſhow them, and would have been going from him; but he grew the more importunate; and ſhe finding herſelf unable to eſcape his hands, ſhowed him the

the eleven children, and told him the whole ſtory. The Earl immediately ordered them to be carried to nurſe, and took care for their education, without acquainting his lady with it. When they were grown pretty big, he cauſed them to be brought home, and ſet in the hall with him whom his mother had bred up. Their countenances were all ſo alike, that their mother could not but know them; and, being troubled in conſcience for the crime ſhe had committed in her intention, though the action was prevented, ſhe fell on her knees to her huſband, confeſſed, and begged pardon for her unnatural guilt; and, by the clemency of her huſband, obtained it. And ſo began the honourable name of the Guelphs, that warred ſo long againſt the Gibellines in the wars of Germany and Italy.—Camer. Hor. Subciſiv. Cen. 2. c. 66. p. 274.

Matilda, wife of Count Herman of Henneberg, ſaw a poor widow woman with a child in each arm, which ſhe had at one birth by her deceaſed huſband, aſking the charity of well diſpoſed people towards her and their ſubſiſtence; and, addreſſing herſelf to the lady, ſhe ſlighted her importunity as a diſhoneſt woman, ſaying, 'It was impoſſible a chaſte wife could 'have two children at a birth by her huſband.' The poor woman being diſappointed of the lady's charity,

charity, and alſo reproached with diſhoneſty, prayed to God, in vindication of her own chaſtity and integrity, 'That the Counteſs, whom 'ſhe thought was with child, might be deliver-'ed of as many children at one birth as there 'were days in the year.' The lady was brought to bed on the Friday before Palm Sunday, in the year 1276, and was delivered of 365 children, half boys, half girls, and the odd one a hermophradite, and were all chriſtened by Guido the ſuffragan Biſhop of Utrecht. The males were all named John, and the females Elizabeth, who died ſoon after.—Camer. Hor. Subciſiv. Cen. 2. c. 66.

C. Criſpinus Hilarius, in the twelfth conſulſhip of Auguſtus Caeſar, came into the Capitol attended by ſeven ſons and two daughters, with twenty-ſeven grandchildren, ſons of his ſons ſons, and twelve grand-daughters, who all joined in performing a ſolemn ſacrifice.

In St Martin's Church in Leiceſter, is this inſcription: 'Here lies the body of John Hey-'rick of this pariſh, who departed this life A-'pril 2. 1589, aged about ſeventy-ſix years.' He married Mary, the daughter of John Bond of Wardend, in the county of Warwick, Eſq; He lived with the ſaid Mary in one houſe fifty-two years, and, in half that time, never buried man, woman, or child, though they were ſometimes

times twenty in his houſehold. He had iſſue by the ſaid Mary five ſons and ſeven daughters. He was mayor of this town in 1559 and 1572. Mary lived to ninety-ſeven years, and departed September 8. 1611. She ſaw, before her death, of her children and children's children, and their children, to the number of one hundred and forty-two.

The Lady Heſter Temple, daughter of Miles Sands, Eſq; and wife of Sir Thomas Temple of Stowe, in the county of Buckingham, Baronet, had four ſons and nine daughters, from whom deſcended, before the lady's death, ſeven hundred children.—Full. Worth. Bucks, p. 138.

Sir Paul Rycaut, in his preſent State of the Ottoman Empire, ſays, that, in the eaſtern parts, ſome great men in Egypt have been attended in the wars by an hundred ſons, deſcending from one father, by ſeveral mothers.

CHAP.

CHAP. XVII.

Of the Signal Loves, and Unnatural Hatred between ſome Brethren.

WHERE brotherly love is grounded on virtue and religion, and is kept up by the ſame principle, it reſembles a true diamond that is of great duration, and very hard to be broken. But, ſince the beſt things corrupted become the worſt in nature, care ſhould be taken againſt imbibing any kind of prejudice, and that a door be left open to reconciliation; for, if that be barred, the moſt endeared and tender affection will ſoon run into exceſs of hatred, with all its diſmal conſequences.

A falſe report being ſpread abroad, that Eumenes King of Aſia was killed, cauſed his brother Attalus, who thought it was true, to aſcend his brother's throne, ſeize his crown, and eſpouſe his wife; but, being better informed, and that Eumenes was coming home, Attalus went to meet him, and congratulate his happy return; though, at the ſame time, he had his fears

fears about him, of being ill treated for his former actions in the King's abſence. Eumenes diſcovered no ſigns of anger, only whiſpered in his ear, 'That he ſhould take care not to marry another man's wife before he was ſure her 'former huſband was in his grave.' Eumenes died a little while after; and, though he had a ſon of his own by his wife, yet he bequeathed the kingdom to his brother, together with the Queen his wife. Attalus, on the other hand, to ſhow his love, equalized his brothers, though he had many children of his own wife, yet took particular care in the education of the ſon ſhe had by Eumenes, and, when he came to maturity of years, freely reſigned the kingdom to him, and retired to a private life.—Fulgoſ. l. 5. c. 6. p. 627.

When the Emperor Auguſtus had overcome, and made the Adiatoriges priſoners, and after leading them to Rome in triumph, ſentenced the father, and the elder brother, to be put to death; when the executioner came to the priſon to do his office, and inquiring which was the eldeſt brother, there aroſe ſuch a hot diſpute between the two young princes, both aſſerting their ſeniority, that they might preſerve the life of their brother, that the perſon who was to kill him, knew not which to lay his hands on, till their mother perſuaded Dyeten-

tus

tus that he would let his younger brother die for him, that ſhe might the better be provided for, and then the fatal blow was given; but as ſoon as Auguſtus heard of this great example of fraternal love, he grieved at his ſeverity, and gave an honourable ſubſiſtence to the mother, and her ſurviving ſon.—Sabel. ex. l. 3. c. 7. p. 155.

That famous Briton Heliodorus, was ſirnamed Pius, upon this remarkable occaſion, the people having depoſed his brother Archigallus for rapine and tyranny, and given the crown to Heliodorus; he being a hunting found his brother Archigallus in a deplorable condition in the woods. The King knew him, affectionately embraced him, and ſent him privately into a ſafe place in the city, with a reſolution, if poſſible, to effect his reſtoration. In this view the King pretended to be ſick, and as often as any of the nobility came to viſit him, he confined them one by one, and threatened them with death, if they would not immediately aſſiſt in the re-inauguration of his brother. And having by this ſtratagem gained all their conſents, he ſummoned them altogether, gained his point, Archigallus was reſtored to his monarchical dignity, and dying a little while after, Heliodorus ſucceeded him by a juſt title. —Fulgoſ. exemp. l. 5. c. 5. p. 634.

A ſoldier in the camp of Cn. Pompeius, finding one of his enemies preſs hard upon him, redoubled his force, and having killed and ſtripped him, found he was his brother; and having with bitter words reviled the Gods, for ſuffering him to be guilty of fratricide, he carried his brother's corps, with all the pomp he could, into the camp, erected a funeral pile, and ſet it on fire; which laſt office being performed, he drew out the ſame ſword with which he had unhappily killed his brother, thruſt it into his heart, and falling upon the body of his brother, they were both burnt to aſhes at the ſame time and place.—Valer. Max. l. 5. c. 5. p. 146.

Now follow the Examples of Hatred.

Boleſlaus King of Poland, having murdered his brother S. Stanilaus Biſhop of Cracovia, as he was officiating at the altar; upon the thoughts of what he had done, fell into ſuch a height of diſtraction, that he killed himſelf alſo. Hiſtorians ſay, the cauſe of his hatred to his brother, was, becauſe the Biſhop took the liberty to reprimand him, for ſeveral enormities he had committed unworthy his royal dignity.

Robert

Robert Duke of Normandy, being elected King of Jeruſalem, would not accept that royalty, being buoyed up with the expectation of wearing the crown of England; but he encountered nothing but diſappointments. His brother William Rufus taking advantage of his abſence, aſcended the throne. After his death, Henry Beauclerk took the crown of England, ſubdued Normandy, put out his brother Robert's eyes, and made him priſoner in the caſtle of Cardiff in Wales, twenty-ſix years; where, upon his being inveſted with a robe that was too little for his brother King Henry I. his life became a burden to him; for finding himſelf mocked and affronted with his brother's caſt garments, he refuſed to eat, and ſo famiſhed himſelf to death.—Speed's Hiſt. p. 413.

Alphonſus Diazius, a biggoted Spaniard, being informed that his brother John Diazius had renounced the Popiſh, and eſpouſed the Proteſtant religion, was ſeized with ſuch an implacable hatred againſt his brother, that he killed him with his own hands, and was extolled by the Papiſts, as one that had done a noble action; but he was ſo tormented by the ſtings of his own conſcience that he hanged himſelf at Trent about the neck of his mule, for want of a better conveniency.—Clark. Mir. c. 14. p. 55.

Sir

Sir George Sands, Baronet, of the county of Kent, had two ſons, arrived almoſt to the age of manhood, who had each a new ſuit of clothes, made of the ſame cloth, and trimmed alike in every thing, ſaving, for diſtinction ſake, that the eldeſt had gold buttons, and the youngeſt but ſilver; for which he bore his brother ſuch a grudge and hatred (for nothing elſe could be aſſigned as the cauſe of it) that he barbarouſly murdered him in his bed, as he lay ſleeping by him: He clove his head and brains aſunder with a clever, and not ſatisfied with that inhumanity, gave him ſeven or eight ſtabs to the heart with a ſtiletto, and having finiſhed that bloody ſcene, went next way to his father's bed-ſide and told him of it, rather pleaſing himſelf with the diſmal tragedy he had acted, than diſcovering any kind of remorſe or ſorrow. He was immediately apprehended, committed to Maidſtone jail, condemned at the aſſizes following, and executed accordingly. —Clark. Mir. c. 9. p. 404.

Selymus I. and third Emperor of the Turks, having aſcended the Ottoman throne, by firſt depriving his father Bajazet of the government, and then of his life by poiſon, and reſolving to rid his hands of all competitors, cauſed Orchanes, the ſon of Alemeſcia, Mahomet the ſon of Sciemſcia, Orchanes, Emirſa, and Muſa, the

ſons

ſons of his brother Mahomet to be ſtrangled, upon the opinion of the great doctors and lawyers, 'who ſaid, it was better that five, eight, 'or ten perſons ſhould be taken off, than the 'empire ſhould be ruined by civil wars.' There remained now of the Ottoman family only Selimus and his ſon Solomon Corcutus, and Achmet with his ſons Amurath, and Aladin. His brother Corcutus hearing Selymus was on the throne, haſtened to Magneſia, where he had ever ſince given up himſelf to the ſtudy of Philoſophy and other learning, without ever attempting any thing againſt his brother; but having intimation that Selymus ſought his life, he fled with two ſervants towards the ſea, in hopes to find a paſſage either to Crete or Rhodes; but being then prevented by his brother's gallies, he concealed himſelf in a cave near Smyrna, where he was diſcovered by a peaſant to Caſumes, one of the tyrant's captains, who giving notice of it to his barbarous maſter, the innocent prince was immediately ordered to be ſtrangled. Selymus having viewed his brother's dead body, burſt out into tears, and grievouſly lamented his death; after which he beheaded fifteen of thoſe that had ſo diligently ſearched for him, telling them, 'That 'he queſtioned not, but they would do the like 'to him, if he, by the extremity of fortune,

'was

'was reduced to the ſame condition;' yet he ſoon returned to his cruel nature, and afterwards murdered his brother Achmet alſo.—Epit. Turk. Hiſt. Vol. 1, p. 233.

CHAP.

CHAP. XVIII.

Vain glorious Boaſting, the Folly and Shame of it.

EMPTY veſſels make the greateſt ſound in a vault, ſhallow brains the greateſt noiſe in company, and both are equally diſeſteemed; for thoſe that think to eſtabliſh a reputation in arts or arms, by vain glorious boaſtings, do not only build upon ſand, but involuntarily engage both truth and time to demoliſh it. Men and things may have a commendable eſteem in a mediocrity, but ſtraining the point by proud boaſts, diſcover a ſordid diſingenuity, and commonly end in contempt and deriſion.

This fooliſh humour of ranting is more peculiar to the Spaniard than any other nation, becauſe they never talk like what they are, but what they fancy themſelves to be; witneſs the following rodomantado of a Caſtilian Captain, which goes far beyond that of Pirgopolinices in Plautus; 'Quando yo Pienſo en mi meſmo, 'demi terribiliſſima terrible terribilad, de tal 'manero

'manero me eſpanta que no puedo caber en 'mimeſmo, Pienſo que 22 Maeſtros de guariſ. 'mo, no podrian contar en tres annos,' &c.— 'When I deſcend into myſelf, and contemplate 'my moſt terrible, horrible, terribility, I can 'hardly contain myſelf within myſelf; for I be. 'lieve that all the public notaries in Biſcay are 'not able, in three years, to ſum up the ac. 'count of thoſe miraculous atchievements which 'this Toledo blade, this ſcourge of Lutherans, 'this converter of Pagans, this peopler of 'church-yards, has performed, &c.—To con. 'clude, I am that invincible ſlaughterer of 'mankind, that tranſcendent great Captain Ba. 'ſiliſco Eſpheramonte, Generaliſſimo of all the 'militia of Europe. I am he who uſes to ſwal. 'low mountains, to breathe out whirlwinds, to 'ſpit targets, ſweat quickſilver,' &c. Add to this that vapouring ſaying of themſelves, in point of valour, that 'tres Eſpanolis ſont quatro 'diables en Francia,'—'three Spaniards are 'four devils in France.'—Howel's Ger. Diet. Sit. Spain. p. 26.

When Mendoza was ambaſſador in France, he would often break out into this prophane oſtentation, 'Dios poderoſo en el cirlo, y Don 'Felipe en tierra;'—'God's power is in heaven 'and King Philip's on earth; he can command 'both ſea and land, with all the elements to

'ſerve

'ſerve him;' yet that invincible monarch was overcome at laſt by a regiment of poor contemptible vermin, and Herod like went out of the world by the pediculary diſeaſe.—Howel's Ger. Diet. Sit. Spain.

Mr John Carter, incumbent of Bramford in Suffolk, who had a great ſhare of learning, and no leſs modeſty to conceal it, dining among others of the clergy at an Alderman's houſe in Ipſwich, one of the company being full of himſelf, boaſted of his own extraordinary parts, and challenged any man preſent to ſtart a queſtion in Theology or Philoſophy, and he would make a full and ſatisfactory anſwer to it. All the company but this noiſy talker were ſilent for a time; then Mr Carter, when he ſaw nobody elſe would check his career, calling him by his name, ſaid, 'My trencher furniſhes me 'with ſubject to gravel you; here is a fiſh,' ſaith he, 'that has always lived in ſalt water, 'pray tell me why he ſhould come out a freſh 'fiſh and not a ſalt one?' This ſhort queſtion put this buſy talker to ſilence, he could make no anſwer to it, and thereby expoſed himſelf to be ridiculed by the company.—Clark's Lives of Ten Eminent Divines, p. 12.

Oromazes, a confident opiniator in unintelligible things, boaſted that he had an egg in his poſſeſſion, which contained in it all the felicities

and deſirables in the world; but, when it was broken, to diſcover the treaſure that the impoſtor ſaid he had incloſed in it, there was nothing found but wind.—Cauſ. Holy Court. Tom. ii. p. 12.

The arch heretic Eunomius, and leader of that ſect, boaſted that he knew the nature and eſſence of the Deity, and yet was ſo ignorant, that St Auſtin, at the ſame time, puzzled him in one and twenty queſtions about the body and production of an ant.—Fuller's Holy Stat. l. 2. c. 4. p. 57.

Paracelſus, that great chemical phyſician, boaſted, in one of his enthuſiaſtic rants, that he had attained to ſuch an extraordinary knowledge in that art, that he could make a man immortal, and yet could not prolong his own life to the common ſtandard, for death carried him off before he was forty-ſeven years old.—Fuller's Holy Stat. l. 2. c. 3. p. 471.

Pompey, hearing that his competitor Caeſar had paſſed the Rubicon, was ſo little concerned at the news, that he ſaid, 'If he did but ſtamp 'with his foot upon any ground in Italy, an ar-'my would immediately riſe up to defend him,' and yet was routed, and ſhamefully put to death, after the battle of Pharſalia.—Lucan. Phar. p. 22.

Abel,

Abel, a Scotch prieſt, by bribing the court of Rome, from Arch-dean of St Andrews in Scotland, roſe to that Biſhopric, and behaved himſelf ſo proudly, that he deſpiſed all his inferiors. He thought himſelf to be as learned as rich; and, that others might think ſo too, wrote theſe words upon the doors of his cathedral church:

Haec mihi ſunt tria, lex, canon, philoſophia.

Boaſting of his underſtanding in thoſe ſciences, but going to church not long after, he ſaw an anſwer to them written underneath his own, in theſe terms:

Te levant abſque tria, fraus, favor, vanaſophia.

Which wounded him ſo ſenſibly, that, with mere grief and vexation, he took his bed, and ended his days in a ſhort time after, having enjoyed that Biſhopric but ten months and two days.—Spottiſ. Hiſt. Ch. Scotland, l. 2. p. 44.

Chimin Janor, Prince of Tranſilvania, finding himſelf every day more and more oppreſſed by the Turk, earneſtly beſought a ſpeedy relief from the preſent Emperor Leopold I. in the year 1662. Hereupon Leopold, at the requeſt of the Venetian ambaſſador, ſent a gentleman

to

to the Grand Signior, to let him know that he not only expected he ſhould quit Peter Waradin, but likewiſe ſuffer the Prince of Tranſilvania, to whom he had promiſed protection, to enjoy his own peace, otherwiſe he reſolved not to ſheath his ſword till he had both done that Prince and himſelf juſtice. To which the haughty Turk anſwered, calling the Emperor little King of Hungary and Bohemia, 'That he would ſpeedily come and viſit him in 'his chief city, Vienna, that he would either 'kill or keep his Chriſtian captives in chains 'like dogs, would murder all the women with 'child, and utterly extirpate the whole race of 'Chriſtians.' Next, he threatened the Pope, and derided the Emperor for truſting to a crucified Deity, whom he ſaid he ought to expect no aſſiſtance from, 'ſince he could not defend 'himſelf, nor hitherto deliver his native coun-'try from ſervitude.' But, in two years time, being often beaten by the Emperor, the pride of the Sultan was ſo much abated, that he was as forward to beg a peace of the Chriſtians, as he had been before to declare war againſt them. —Hiſt. Ger. Vol. i. p. 519.

A French Count being a volunteer in Turenne's army, deſired the honour to command a party to attack ſome Germans that appeared in view of the French, and ſeemed to brave them; which

which being granted, he advanced toward the enemy, but ſoon retreated to the General, who demanded, 'Why he did not charge the Germans?' The Monſeigneur told his Excellency, 'That he came back to requeſt him to 'order him as many bags as there were Germans, for he reſolved to make him a preſent 'of every one of their heads.' The General ſmiling ſaid, 'He need not give himſelf that 'trouble, for, if he killed them, or forced them 'to fly, it was ſufficient.' Whereupon the Count made another advance a little nearer the Germans, but returned with greater ſpeed than he advanced; upon which the General ſaid, 'What, Monſeigneur, are you afraid of them?' 'No Sir, (replied the Count), but I am aſhamed of them, for they are ſuch a company of 'tattered ſcoundrels, it would be a diſparagement to my honour, and the grandeur of my 'family, to fight with ſuch a ragged party; but, 'if they will appear fine, and dreſs *a la mode de* '*France*, I will engage them all myſelf.' 'Go 'and tell them ſo,' ſaid the General. Upon which he advanced alone; and the officer that commanded the Germans thinking he came to *picquere*, rode to meet the Frenchman, who coming almoſt within piſtol-ſhot, retreated as before; but the German purſuing, ſhot him dead

dead as he was running away.—French Hiſt. l. 4. c. 12. p. 298.

Baltazar Gratian, in his Maxim, intituled, 'The Man of Oſtentation,' Number 267. ſhews us how to moderate this humour, that one may neither over nor undervalue one's ſelf; for, ſays he, 'It is now the cuſtom of politicians to 'talk of nothing elſe, and think it the greateſt 'wiſdom to let other men know they are wiſe; 'for, to know, and at the ſame time to know 'how to ſet it off to the beſt advantage, is a 'ſuperlative cognition; and an ounce of this 'courtly art ſerves them to better purpoſe than 'a hundred pound weight of real capacity with-'out it.' Of what importance is it that a thing is excellent, if it does not appear to be ſo by a modeſt kind of oſtentation?—L'Homme de Cour. p. 319.

That great lover of learning and ingenuity, the Right Honourable the Earl of Dorſet, hearing the advantageous character of Mr Butler, author of that excellent burleſque poem, intituled Hudibras, ordered Mr Fleetwood Shephard to bring him into his Lordſhip's company to drink a bottle; which being done, Mr Butler appeared, while the firſt bottle was drinking, very flat and heavy; at the ſecond bottle extremely briſk, vivacious, full of wit and learning, and was very facetious company; but, at the

the third bottle, ſunk again into phlegm and dulneſs, that none could have imagined him to be the author of Hudibras, whoſe every line is all wit, mirth, and pleaſantry. Next morning, Mr Shephard aſked his Lordſhip's opinion of Mr Butler, who anſwered, 'He is like a More-'field's nine-pin, little at both ends, but very 'great in the middle.' He knew much, but had not the art to ſhow it.

Oſtentation gives a genuine luſtre to heroic qualities, and adds, as it were, a new life to all things that have truth and reality for their vouchers; for, without merit, it is but a vulgar cheat, which ſerves only to diſplay men's faults, and conſequently to purchaſe contempt inſtead of commendation. Some men make a heavy buſtle to get out, and appear upon the theatre, in the open view of the world; and what does it tend to at laſt, but to diſcover their ignorance, which their privacy had civilly concealed to their reputation?

CHAP.

CHAP. XIX.

Of Bounty and Liberality.

THE great advantage of wealth and power is, that the poſſeſſors of them are in a capacity of doing more good than other men. Happy are thoſe great men that employ them for that purpoſe; becauſe an open hand procures them certain friends and faithful dependants, ſecures them of ſound advice in proſperity, and pillars to ſupport, and heads and hands to defend them in adverſity. Men value themſelves, and employ their diligence and fidelity, at the price their patrons put upon them. A Prince that feeds uſeful men only with wind, lays them under the temptation of hearkening to the next fair bidder to procure themſelves more ſubſtantial aliment. Inclination may excite a formal duty and affection; but the beſt way to ſecure men entirely to Princes devotion, is to buy them by acts of bounty and liberality. Intereſt governs the world, and every man in it.

Cracus King of Poland, having plentifully rewarded the ſervices of a certain courtier

named Vapavious, when this perſon was tempted by Lechus II. with a great ſum to betray his maſter, he reſolutely refuſed it, ſaying, 'My 'maſter, Cracus, has bought me already by re-'peated obligations, and I will not deſert him 'and ſell myſelf to the Devil for your money:' And, when Lechus had barbarouſly murdered his brother Cracus in a wood, Vapavious was the firſt man that roſe up in arms to revenge what he could not prevent, and never laid them down till he had baniſhed him the country, and ſet up Venda a virgin of the Royal Family.—Micral. l. 2. Chron. Pomeran. p. 172.

Francis Ruſſel, the ſecond of that ſurname that was Earl of Bedford, was ſo charitable and open handed to the poor and needy, that Queen Elizabeth ſaid, 'He made more beggars than 'all the noblemen in the kingdom;' which the noble Earl being acquainted with, ſaid, 'Then 'he had a greater ſhare of bleſſings, and thought 'it more agreeable to his quality to make a 'thouſand beggars by liberality, than one by 'racking tenants, or by covetouſneſs or oppreſ-'ſion.'—Fuller's Holy Stat. p. 297.

Porſenna King of Hetruria, making war againſt the Romans, in order to bring in Tarquinius Superbus, and laying ſiege to Rome anno U. C. 246, a great famine was in the city; but a treaty of peace being concluded between them,

them, Porſenna commanded his whole army, at the raiſing the ſiege, that they ſhould take nothing with them but their arms; and ſo left his whole camp ſtored with plenty of all manner of proviſions for the mouth, with abundance of other riches, as a charitable donation to relieve the neceſſities of the Romans, which continued them in a ſtrict friendſhip with that obliging Monarch.—Plut. Publicola, p. 107.

Sir Julius Caeſar, chancellor of the dutchy of Lancaſter, and a privy counſellor to Queen Elizabeth, was a perſon of ſuch extraordinary charity to all deſerving perſons under neceſſitous circumſtances, that his fame, like his bounty, was ſpread over all the kingdom. A gentleman once borrowing his coach, which was well known to all ſorts of mendicants, was ſo importuned with beggars in London, that it coſt him more money to acquit himſelf from the noiſe they made about him, than would have paid the hire of twenty coaches for a longer time.

Cymon, the noble Athenian, being raiſed to a great eſtate by warring againſt barbarians, laid it all in common for people to carry away what they pleaſed. If any perſon of real worth were reduced to want, he would liberally ſupply them; which cauſed Leontinus Gorgias to ſay, 'That Cymon was one of the wiſeſt and beſt 'men in the world; for, as he knew how to

'acquire

'acquire riches, ſo he employed them ſo happily, that he procured himſelf and his memory 'immortal honour and glory.'—Fulgoſus, l. 4. c. 8. p. 424.

Alexander the Great merited that addition as well by his princely bounty as his conqueſts. When Perillus requeſted his aſſiſtance to make up a portion for his daughter, he gave him no leſs than fifty talents. Perillus ſaid ten were enough. Alexander anſwered, It may be ſo for the receiver, but a leſſer ſum would not have agreed with the majeſty of the donor. He commanded his treaſurer to give Anaxarchus the philoſopher as much money as he ſhould aſk for; but, when he demanded a hundred talents, the treaſurer would not pay it before he had told the King of it, who replied, that Anaxarchus knew of whom he aſked it, and would not undervalue his benefactor, by demanding a leſs ſum than was fit for him to give, becauſe he knew he had a friend that was able and willing to give him that and a greater ſum if he had occaſion for it. Another time, ſeeing a muleteir that had overladen his mule with gold, take the burden upon his own back, and being ready to ſink under it; he ſaid to the poor man, thy burthen is too heavy for thee; but, that it may ſeem lighter and leſs troubleſome, carry the gold

to thy own tent, I freely give it thee.—Fulgoſ. l. 4. c. 8. p. 538.

Pope Alexander V. was ſo very liberal to perſons of ingenuity and probity, and ſo magnificent in buildings applied to the uſe of the public, that he uſed to ſay, 'When he was a Biſhop he was rich, when he was a Cardinal, and had greater comings in, he grew poor, and now, being Pope, he was a mere beggar.'—Fulgoſ. l. 4. cap. 8. p. 554.

Alphonſus ſenior, King of Sicily, always wore very rich rings upon his fingers; and, when he waſhed, that he might not damnify the ſtones, uſed to put them into the hands of the ſervant that ſtood neareſt to him. His Majeſty once gave them to one that, ſuppoſing the King had forgot them, employed them to his own benefit. The King took no notice of it, but put on other rings; and, going another day to waſh his hands, he that had not reſtored the former, put forth his hand to receive thoſe he was pulling off; but Alphonſus, putting his hand back, ſaid to him very ſoftly, I will give thee theſe rings to keep when thou reſtoreſt them I formerly entruſted thee with, and proceeded no further againſt him for his deceit.

Sannazarius was the ingenious author of the following witty hexaſtic made upon the celebrated city of Venice:

Viderat

Viderat Adriacis Venetam Neptunus in undis,
Stare Urbem et toti ponere Jura Mari,
Nunc mihi Tarpeias quantum vis Jupiter Arces
Objice, et illa tui moenia Martis, ait,
Sic pelago Tibrim praefers, Urbem aſpice utramque,
Illam homines dices, hanc poſuiſſe Deos.

For which the Poet was rewarded with a hundred zechins out of the public treaſury for every verſe, which amounts to three hundred pounds Engliſh.—Howel's Ep. vol. 1. p. 59.

Henry of Lancaſter, generally called the good Earl of Derby, having taken Bigerack in Gaſcoigne in the year 1341, he gave to every ſoldier the houſe he ſhould firſt make himſelf maſter of. One ſoldier ſeizing upon the houſe of one of the maſters of the mint, found ſuch a vaſt quantity of money, that he thought too much for his ſhare, and therefore went to the Earl to know his pleaſure about the diſpoſing of it. The Earl generouſly anſwered, 'I muſt 'not play children's play, to give and take; it 'is all thy own if it were three times more than 'it is.'—Cambden's Remains, p. 210.

At the fight of Poictiers, James Lord Audley being terribly wounded, the Black Prince, with great thanks for his good ſervice, made him a preſent of four hundred merks a year in land, which he gave as freely to his four Eſquires

that

that waited on him in the fight; which the Prince being adviſed of, and thinking his preſent was ſlighted, the Lord Audley gave him ſatisfaction to the contrary in this anſwer: 'I 'muſt reward thoſe that do well by me. My 'Eſquires, with the hazard of their own lives, 'ſaved mine in the heat of the battle, and I, 'God be thanked, have a plentiful eſtate deri-'ved from my anceſtors, ſufficient to ſupport 'me in your Highneſs's ſervice.' The Prince, commending his bounty and generoſity, confirmed his grant to his Eſquires, and gave the Lord Audley lands of ſix hundred merks a year in England.—Speed's Hiſt. p. 402.

Nicholas King of Cyprus, the ſon of Evagoras, gave Iſocrates the rhetorician, for one oration that he dedicated to him, the ſum of twenty talents in ſilver.—Plut. Moral. p. 924.

Virgil repeating to Auguſtus Caeſar three books of his Eneids, Octavia his ſiſter, and mother of Marcellus, whom Auguſtus had adopted, (but died in the eighteenth year of his age), being preſent, when the Poet was lamenting the loſs, and deſcribing the mourning for Marcellus in theſe words,

Heus miſerande Puer, ſi qua fata aſpera rumpas:
Tu Marcellus eris———

Octavia

Octavia died away; and, being brought to life again, ordered the Poet to desist, but gave him ten sesterces for every verse he had repeated, which being twenty-one, amounted, in English money, to above fifty thousand crowns.—Camer. Oper. Subcisiv. c. 4. p. 49.

CHAP.

CHAP. XX.

Chaſtity, and Unchaſtity. Examples of them, both in Men and Women.

CHASTITY is a great and ſhining virtue, of which the utility is ſufficiently known, both in the peace of conſcience, preſervation of conjugal affection, and the quiet of families. Religion infuſes it into the ſoul; and nothing leſs than a pious, firm, and conſtant reſolution, can maintain it without ſpot or blemiſh; becauſe the contrary vice, confederating both with body and mind, is very hard to be conquered; and there is neither continence nor virtue where there are no oppoſing deſires. Many make profeſſion of chaſtity, but there are but few that practice it. Words are too faint a proof of this virtue; for, when they inveigh againſt unchaſtity with an affected look, their eyes give the lie to their tongues; and ſpeaking in a looſe kind of cant, which always goes againſt the grain, ſhews their deſires are extravagant, and that they only want importunity or opportunity to be unfaithful.

Thomas Archbiſhop of York, who lived under the reign of Henry I. falling into a diſtemper, and adviſing with his phyſicians upon it, they ſaid he could recover his health by no other means than the company of a woman; to which he anſwered, 'That the remedy was 'worſe than the malady;' and ſo died as he lived, a virgin.—Polyd. Virg. l. 1. c. 30.

Demetrius King of Athens ſo admired a beautiful youth called Democles the Fair, that he left no way unattempted, either by kind words, great promiſes, conſiderable preſents, and other whiles by menaces, to debauch him Sodomitically; to avoid which, the boy retired from public places, and the Bathes, and waſhed himſelf in private. Demetrius was no ſooner informed where he was bathing, but he broke in upon him; and the youth finding an utter impoſſibility to eſcape the violence of the King's unnatural luſt, he uncovered the furnace where the water was boiling, leapt into it, and put an end to his life, rather than violate his chaſtity. —Plut. in Demetr. p. 899.

A Spaniſh youth, named Pelagius, of a beautiful countenance, being a hoſtage to the Moors, Abderamine King of Morocco was ſo ſmitten with him, that he diſcovered his baſe deſires, by repeated laſcivious actions; which the noble youth as frequently and ſcornfully rejected; which

which the King reſenting, reſolved to gain by compulſion, what he could not obtain by perſuaſion; which the youth being apprehenſive of, and excited by a generous indignation, ſtruck the brutiſh King with his fiſt upon the face, ſaying, 'Now, infidel dog, thou mayeſt 'kill me, but thou ſhalt never rob me of my 'chaſtity.' This blow cooled the barbarian's unnatural amours, but inflamed him with ſo much anger, that he cauſed the youth to be caſt into a military ſling, threw him over the river Baetis, and daſhed him to pieces upon the rocks on the other ſide.—Lipſ. Monit. l. 2. c. 17. p. 378.

Panthea, a lady of ſurpaſſing beauty, being taken priſoner by Cyrus's ſoldiers, to whom they were conducting her, Cyrus commanded they ſhould not do it, leſt he, by ſeeing her, ſhould be tempted to violate his own or her chaſtity, though it proceeded no farther than the eyes. And, when Araſpes, one of his intimates, urged him to make her a viſit in her tent, as a Lady worthy of that honour, he anſwered, 'For that reaſon he ought to ſhun her 'company, leſt frequenting her ſociety ſhould 'make him neglect the great affairs of his 'country.'—Ibid.

Romilda, though a laſcivious Princeſs in her converſation, yet ſhe had two lovely daughters,

as

as renowned for their chaſtity as their mother was for wantonneſs; for when, by the mother's perfidy, the Venetians had entered the city of Triol, and committed all kinds of barbarities, they preſerved their honours unblemiſhed, by keeping raw horſe-fleſh under their arm-pits, which made them ſtink ſo horribly that no man would approach them, for fear of being ſuffocated with the loathſome ſmell; and ſo, by this honeſt device, kept their virginities from being attempted by the barbarous conquerors.—Camer. hor. Subciſiv. cent. 1. c. 7. p. 39.

Timoclea, a virtuous Lady of Thebes, when that city was ſacked, ſhe was raviſhed by a rude Prince of Thracia; but ſhe reſolving to take a revenge on the raviſher proportioned to the injury he had done her, diſſembled her reſentments, told him ſhe would direct him to a place where a great deal of riches were buried, and immediately led him to a room in the houſe, where there was a very deep well; and the rapacious Thracian lying down upon the brink to look into it, ſhe took him by the legs, and threw him headlong into the well, with a quantity of ſtones after him, to prevent his climbing up again. Being ſome time after brought before Alexander, and accuſed with deſtroying one of his captains, ſhe confeſſed and juſtified the fact, as an act of juſtice inflicted upon an inſolent

inſolent raviſher. And being aſked who ſhe was? ſhe ſaid, 'She was the ſiſter of Theagenes, 'who bravely loſt his life fighting againſt Alex-'ander's father in the battle of Cheronaea.' At which undaunted anſwer Alexander gave her liberty, with commendations of her courage and chaſtity.—Plut. Parrel. p. 670.

A maid of tranſcendent beauty, whoſe name was Lucia, and of as ſignal chaſtity, lived, among others, in the territories of a powerful Lord, whoſe luſt being heightened by authority, ſent his agents in miſchief to ſeize this innocent creature, who being at the gate of the place of her abode, threatened to kill her if ſhe was not quickly put into their hands. The maid herſelf came forth, and demanded, 'If there was any 'thing in her power to oblige their Lord?' they anſwered, in a ſcoffing manner, 'Her 'eyes had captivated their Lord, and he could 'have no content without them.' 'Well, '(ſaid the virgin), give me leave to retire a 'a little to my apartment, and I will gratify him 'in that particular, (which the meſſengers con-'ſenting to), ſhe pulled out her eyes with her 'own fingers, and reaking in blood, ſent them 'as a preſent to him, (ſaying), here, take what 'your maſter deſires; theſe he may have, but I 'will preſerve my virgin chaſtity;' at the ſight of which, the Lord was ſo ſeized with ſhame and

and confuſion, that he withdrew into a convent, and there ended his days in ſorrow.—Rad. in Viri Dacio. Cauſ. Hol. Cour. p. 1. l. 38. p. 106.

Manlius the Roman Conſul having conquered the Gallogrecian forces, among others the wife of Prince Orgiagon was taken priſoner, who was a woman of exquiſite ſhape and beauty, and was raviſhed by a centurion; but being ranſomed, and the place appointed to deliver her and receive his money, when the Princeſs ſaw him employed in weighing the gold, ſhe commanded her friends, in her own language, to cut off his head; which being done, ſhe took it up, carried it to the Prince her huſband, threw it at his feet, and at once told him the injury ſhe had ſuſtained, and the juſt revenge ſhe had taken on the raviſher.—Valer. Max. l. 6. c. 1. p. 561.

A matron of Epheſus was of ſuch a celebrated character for her chaſtity, that ſhe became the diſcourſe and admiration of all the country. When ſhe buried her huſband, ſhe was not contented with the uſual expreſſions of grief in following him to his grave, but ſhe followed his corps into the very vault, and there continued lamenting whole nights and days together, againſt the power of the magiſtrates, and the perſuaſions of her friends; all people lamenting the

ſeverity ſhe impoſed upon herſelf, in being there five days without any kind of ſuſtenance, or any company but her ſervant maid, who aſſiſted her ſorrow, and repaired thither as occaſion ſerved, inſomuch that the whole city thought her the nonpereile of her ſex in conjugal affection. While this doleful ſcene was acting, the Governour of the province had commanded ſome notorious thieves to be crucified near that dormitory, and appointed a ſoldier to watch there day and night, that their friends might not take them down from the croſs and bury them. The ſoldier perceiving a light among the tombs, deſcended the vault, and ſeeing a beautiful woman ſitting by her huſband's corps, in a very mournful poſture, he fetched his ſupper into the vault, and uſed ſuch words to abate her ſorrow, and give her comfort, as are commonly employed on ſuch doleful occaſions; but ſhe was rather exaſperated, and tearing off her hair, laid it upon the breaſt of her dead huſband. The ſoldier continued to give her conſolation; and her maid joining with him, at length the ſoldier prevailed with her to eat, then attempted her chaſtity alſo, and ſucceeded according to his wiſhes. They lay together three nights ſucceſſively. In this time, the relations of one of the crucified thieves ſeeing they were very negligently watched, they took down their relation,

and

and buried him. The ſoldier in the morning ſeeing one of the thieves was ſtolen from the croſs, grew deſperate, upon the thoughts of being hanged up in his place; and therefore, to puniſh his negligence, told the woman he would kill himſelf with his own ſword, beſeeching her to let him, after death, find a place in that vault by her huſband. The woman commiſerating her friend, and being altogether as compaſſionate as ſhe was chaſte, and unwilling, after ſhe had dried her eyes for her huſband, to fall into a ſecond mourning for a friend that had brought her out of her firſt melancholy; ſhe demurely told him, 'That ſhe had rather 'part with a dead huſband than occaſion the 'death of a living friend;' and immediately commanded her huſband's body to be taken out of the coffin, his noſe to be cut off to disfigure his face from being known, and gave him to ſupply the place of the thief that was ſtolen away. The ſoldier admiring the woman's wit that had found out an expedient to ſave his life, went about his work immediately, and having filled the empty place, left the people to wonder by what means the thief was got upon the croſs again.—Petron. Arb. in Satyr. p. 140. 141.

Queen Emma, mother of Edward the Confeſſor, being ſlandered with a report of an unchaſte

chaſte familiarity with Alwyn Biſhop of Wincheſter, her ſon giving credit to it, diſpoſſeſſed her of all her goods, and, for her purgation, ordered ſhe ſhould paſs the fire-ordeal, which was to be performed in this manner. Nine plowſhares, red fire hot, were laid in unequal diſtances, over which ſhe muſt paſs barefoot and blindfold, and, if ſhe paſſed over them unhurt, then ſhe was pronounced innocent, if otherwiſe guilty. This trial ſhe underwent, and came off untouched, to the great aſtoniſhment of all the ſpectators; in remembrance whereof, ſhe gave nine Manors to the miniſter at Wincheſter; and King Edward, to commute for the injury he had done her, gave to the ſame cathedral church the iſland of Portland and Dorſetſhire.—Hiſt. Eng. Octav. Vol. i. p. 66.

Joan Queen of Naples was of ſo debauched a life, and inſatiate in her luſt, that ſhe cauſed Prince Andrew, a Hungarian, her firſt huſband, to be hanged at her bed-chamber window, for inſufficiency. Lovis of Tarentum, her ſecond huſband, waſted himſelf to death by endeavouring to ſatisfy her. James of Taracon, was her third huſband, whom ſhe cauſed to loſe his head for lying with another woman. Otho, Duke of Brunſwick, was her fourth and laſt huſband; for the King of Hungary, in revenge of his ſon's death, raiſed war

againſt her; and having taken her priſoner, hung her up at the ſame window where ſhe hanged her firſt huſband.—Heylen, Geogr. p. 162.

CHAP.

CHAP. XXI.

Cheats Impudently and Cunningly contrived.

A GREAT ſtock of confidence, covetouſneſs, and common ingenuity, unallyed with principles of juſtice and honeſty, generally turn into fraud and villany; and taking the whipping poſt and pillory in their way, have their ends at the gallows, if committed by little ſcoundrels; but, if acted by great men, who can break through cobweb laws, yet their ill-gotten wealth, being attended with the curſes of the injured ſufferers, and the wrath of heaven, they ſeldom continue in the poſſeſſion of the defrauders to the third generation.

Robert de Evereux, the brave, but unfortunate Earl of Eſſex, by the ill advice of ſome about him, and his own ill uſuage at court, having incurred the guilt of high treaſon, complained at his trial, that the letters produced againſt him were counterfeited; and upon diligent inquiry into that matter, a bold and impudent

pudent cheat was diſcovered. The Counteſs of Eſſex fearing as their circumſtances ſtood, her huſband being beſet with powerful enemies, that he might fall into trouble, put ſome letters which her Ladyſhip had received from him into a cabinet, and intruſted it in the hands of a Dutchwoman, called Rihoue, who was under all the obligations in the world to be faithful to the Lady. She accordingly hid them as ſhe thought ſecurely in her own houſe; but by ill chance her huſband John Daniel found them, read them over, and obſerving that there was ſomething in them, that might incenſe the Queen and endanger the Earl, cauſed them to be tranſcribed by one that was expert in counterfeiting hands; and when the timorous Counteſs was ready to lie in, he went to her, and told her, that unleſs her Ladyſhip would give him three thouſand pounds, he would deliver them into the hands of her huſband's enemies. The good Lady, who had a tender affection for the Earl, was deſirous to prevent that danger at any rate, and for that purpoſe gave him immediately eleven hundred and ſeventy pounds, and yet notwithſtanding that great ſum of money, the villain gave her only the copies, and kept the originals to get another ſum for them from the Earl's enemies; for which being tried and convicted, he was condemned to perpetual impriſonment;

ment; fined three thouſand pounds, two whereof were to be paid to the Counteſs, and ſentenced to ſtand two hours with his ears 'nailed to 'the pillory,' with this inſcription on his breaſt: 'A wicked cheater, forger, and impoſter.'—Hiſt. Engl. Octavo. Vol. 2. p. 101.

A merchant in Sweden, whoſe name was Wolfange, having gained a great eſtate, took an affection to a poor man's ſon in the town where he lived, and without any conſideration but his ſervice made him his apprentice; and when he was out of his time, lent him money gratis to trade for himſelf, in which he was ſo ſucceſsful, as in a ſhort time to arrive to a plentiful eſtate alſo, and ſtill carried it ſo fair to his maſter, that when the merchant died, he left this his quondam ſervant his ſole executor, with the management of an eſtate of ſixteen thouſand pounds for the benefit of three children, one ſon, and two daughters, he left behind him. The merchant being dead, the executor married the eldeſt daughter, and gave himſelf three thouſand pounds with her; the other ſiſter by ill practices (as it was afterwards ſuſpected) fell into a conſumption, made her will, gave her three thouſand pounds to her ſiſter, and died. Being thus poſſeſſed of ſix thouſand pounds of his maſter's eſtate, his buſineſs was to get the reſt; to that end, under pretence of great

great kindneſs, he ſent the ſon to be his factor beyond ſea, but ſo contrived the matter with the maſter of the ſhip in which he went, that he was ſold a ſlave into Turkey, and ſoon after a report was ſpread that he died at Livourna in Italy. Now the executor in right of his wife is maſter of the whole eſtate, lived at eaſe, and enjoyed his pleaſure, while his poor brother-in-law underwent a miſerable ſlavery among the Barbarians. Three years were elapſed ſince the young man left Sweden; and a brief being read in the executor's pariſh church, for the redemption of ſlaves out of Algiers, which in apt expreſſions ſet forth their miſerable condition, it ſtruck this executor to the heart, conſcience flew in his face, and the horror of what he had done to his good maſter's only ſon, and by marriage his brother, kindled ſuch a fire in his breaſt, that he could neither eat or drink, or ſleep; and finding death approach, he ſent for the chief magiſtrate of the town with the miniſter, confeſſed his fault, gave money into their hands to redeem young Wolfange, and thirteen thouſand pounds to give him at his return. Then all of a ſudden he recovered his health to admiration; but his wife grieving for what her brother ſuffered died quickly after, and his two children within a year. He lived till his brother being redeemed, returned to his native country,

country, and having delivered into his hands all his father left behind him, he relapſed into his former diſtemper, made his will, gave Wolfange every penny of his whole eſtate, to recompence the injury he had done, and died a ſincere penitent.—Swed. Hiſt. cent. 4. l. 12. p. 483.

Richard Smith of Shirford, in the county of Warwick, Eſquire, having an only daughter named Margaret, and being out of hopes of male iſſue, treated of a match with Sir John Littleton of Frankley, in the county of Worceſter, between his daughter and William Littleton, third ſon of Sir John, and offered to ſettle all his lands in reverſion after his death, in defect of other iſſue, upon William and Margaret, and their heirs begotten in lawful wedlock; but in caſe they ſhould have no iſſue, then the land ſhould return to his own lawful heirs. On theſe terms the marriage was agreed on, and deeds of ſettlement being drawn; Mr Smith left them with Sir John Littleton to have them engroſſed, and ready to ſeal on a certain day appointed for that purpoſe. Accordingly Mr Smith came to Frankley, and as the deeds were reading, in comes Sir John Littleton's gamekeeper very abruptly, and acquaints the gentlemen there preſent, that there was a brace of fat bucks at lare in the park, who had glaſſes

in

in their tails, for Mr Smith's dogs to ſee their faces in; whereupon Sir John, who laid the plot, entreated Mr Smith to ſeal the writings without reading them any further, proteſting they were the ſame to a title with the draught he left with him. Mr Smith meaning no ill, ſuſpected none, ſealed the writings, and went into the park with his own dogs to courſe the bucks, a ſport he much delighted in. The two children; for they were but each nine years old, were married, and lived with Sir John till about ſix years after, and then the youth falling from a horſe died. Mr Smith reſolved to take his daughter home to him; Sir John intending to marry her to his ſecond ſon George, refuſed to deliver her, for he had ſo contrived the deed of ſettlement, that for want of iſſue, the lands were to come to that ſon, contrary to all intents and purpoſes to the firſt agreement. But ſee what attended this fraud and juggling: Theſe lands deſcended from Gilbert to John, and from him to the Crown, as being one of the conſpirators with the Earl of Eſſex, in the forty-ſecond of Queen Elizabeth, he died in priſon. Muriel widow to the ſaid John, petitioned James I. to have theſe lands reſtored, and obtained it; but ſhe apprehending that ſhe ſhould be involved in ſuits at law with Mr Smith, ſold them to Serjeant Hole an eminent lawyer;

lawyer; he divided them among his five ſons, who conſumed them in Lawing one againſt another about the dividend: And as none of the iſſue of Gilbert Littleton, to whom they deſcended by the fraudulent conveyance, do enjoy one foot of them, ſo it is remarkable, that the ſon and heir of George by the ſame Margaret, viz. Steven Littleton of Holbeach in Worceſterſhire, was followed by a very hard fate; for being one of the conſpirators in the Gunpowder Treaſon, in the ſecond of James I. he loſt his life and eſtate.—Dugdale's Antiq. Warwickſhire, p. 38.

Earl Godwin, in the reign of Edward the Confeſſor, coveting the rich and well ſituated Nunnery of Berkley, in the county of Glouceſter, contrived to get it for himſelf in this manner. He left a proper handſome young man among the nuns, who was either really or pretendedly indiſpoſed in his health to be recovered by them; who quickly grew ſo briſk and gameſome, that by his youthful allurements, ſeveral of the nuns loſt their chaſtity, and were gravidated. The young ſpark, if he had been ſick at all, returned not long after to Earl Godwin in perfect health; but told him, he had left the ſiſters breeding, ſick, and puking behind him; the noiſe whereof having filled the country, became alſo the public diſcourſe at court. Earl Godwin, who contrived

their violation, complained of it to the King, as 'a horrid abuſe and reproach to the order.' Officers are ſent down to make inquiſition of the report, who returned it to be true: The nuns are turned out, the convent, with its revenue, being eſcheated to the Crown, were granted in lay fee to Earl Godwin as a gratuity for making the diſcovery; 'ſo frailty was puniſhed, and wilful 'wickedneſs rewarded.'—Full. Ch. Hiſt. l. 2. cent. 11. p. 142.

The ſame Earl, notorious in hiſtory for ſeveral evil practiſes, having a greedy deſire to the rich manor of Boſeham in the county of Suſſex, wheedled it out of Robert Archbiſhop of Canterbury, by this little artifice. One day meeting the Archbiſhop, he ſaluted him after this manner, 'Da mihi Baſium,'—'Give me a kiſs,' an uſual favour to aſk ſo great a dignitary in the church; the Archbiſhop anſwered, 'Do 'tibi Baſium,'—'I give thee a kiſs,' but intending nothing elſe; now *Baſium* in Latin ſignifying Boſeham, the manor above mentioned, as well as a kiſs or buſs, the Earl immediately took poſſeſſion of it; and though there was no intention in the proprietor, nor valuable conſideration promiſed or paid for it, but that all was trick and cheat; yet by Godwin's great authority at court, and the wretched cowardize of the mean ſoul'd Prelate, he quiet-

ly enjoyed it, till long poſſeſſion grew into a ‘ right, and alienated it from the church for ‘ ever.’—Full. Ch. Hiſt. Ibid.

From theſe exploded cheats I take leave to deſcend to one of another kind, viz. knaviſh chemiſts, which is grown ſo common, it calls aloud for a timely detection, before more families are ruined by the pretended ‘ tranſmuta- ‘ tion of other metals into gold and ſilver,’ by their powder of projection as they call it, and their *aurum potabile*, which is all but cheat and tricks of legerdemain to impoſe upon the ignorant and covetous. Theſe Alchymical quacks, ſuch as Moſes Stringer is, ſay their ‘ powder of ‘ projection is the ſeed of gold itſelf,’ and has the faculty of multiplying or encreaſing the gold, when ſome ſmall quantity of it is mixed with other metals; and to give a proof of their art, they put ſome melted gold over the fire, then they caſt ſome of their powder of projection into it, ſtirring the matter about with a rod of iron, or ſome other metal for ſome little time, then caſt their gold into an iron mould, and it proves to have received a conſiderable augmentation. At firſt this experiment ſtrangely ſurprizes the ſpectators, and they are ready to cry out a miracle, a miracle. Then ſome are ready to buy this powder of projection, which the cheater ſells them at a great price, and

and ſo has ſerved his own purpoſe. The purchaſer hugs himſelf with the opinion of being vaſtly rich by this art on a ſudden. Home he goes to multiply gold, melts it, flings in the powder, ſtirs about the matter, obſerving the ſame circumſtances which he ſaw the alchymiſt do before him; but at laſt finds his gold has made no increaſe of its weight, he tries again, and again, and at laſt finds he was wretchedly impoſed upon. Now the myſtery of this egregious piece of knavery was thus:

He that ſtirs the matter is privately provided with ſeveral little pieces of gold, to convey dexterouſly into the crucible or coppel at different times. ſo cunningly, that none of the ſpectators can perceive it; but when he finds he is ſo ſtrictly obſerved that he cannot paſs that cheat upon them, without being diſcovered, he then takes a rod of iron or copper, in the end of which he has inlaid gold, ſo as not to be diſcovered, then ſtirs about the melted gold with his artificial rod, the copper or iron melts, and with it the other gold mixes with the reſt, and ſo makes an augmentation. Now if any body aſks what is become of the end of the iron rod, he ſhews it you among the droſs, for copper cannot mix with the body of gold. And ſo the cheat paſſes currently, and the impoſtor gets more gold into his own pocket.

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That their *aurum potabile*, which they extol ſo much in phyſic, is alſo a mere cheat, any man may experiment, for if tried by a coppel, the whole flies away in fumes like quick-ſilver.

Their turning of cinnabar into ſilver is another of their chimeras; for if the granulated ſilver be examined, the abuſe begins to be diſcovered; for it is found to be exceeding light, and though it is increaſed in bulk, yet it weighs no more than the ſilver did, before it was put into the crucible to be incorporated with the cinnabar.—Dr. Har. Tranſla. of Lemer. p. 49.

CHAP.

CHAP. XXII.

Of Children Dutiful, Degenerate, and Unnatural.

THEY who can wholly neglect, or remiſsly and careleſsly perform the duty they owe to their parents, will ſoon forget what they owe to their God and their country. Relative duties are the firſt ſteps to a fair character in the world, and a conſcientious performance of them has a good title to the choiceſt bleſſings it can beſtow; but they that by vicious lives degenerate from the virtues of their anceſtors, are ſtains to their families, and a reproach to themſelves, but eſpecially undutiful and unnatural children; for they are wretched excreſcences, that ought to be cut away for fear of propagating monſters in the world.

Boleſlaus IV. King of Poland, had ſo great a veneration for his father's memory, that he always wore his picture in a plate of gold in his boſom; and, when he was to conſult or do any thing of weight, would take out the picture,

ture, and, ſaluting it, would ſay, 'My dear fa-
'ther, God grant that I may do nothing unbe-
'coming the name of thy ſon.'—Cauſ. Hol.
Court. tom. 1. l. 3. p. 5.

Pomponius Atticus, making a funeral oration at the celebration of his mother's funeral, ſolemnly proteſted, 'That, in ſixty-ſeven years, 'he was never reconciled to her;' becauſe, ſaid he, in all that time we never had jar or difference, and therefore no cauſe of reconciliation. —Plut. in vita Attici.

When Antipater had wrote long letters of complaint to Alexander the Great againſt his mother Olimpias, Alexander ſaid, 'The duty 'of a ſon is not to be cancelled by the teſty 'humour of a mother; nor does Antipater 'know, that one tear falling from my mother's 'eyes is able to deface ſix hundred of his beſt 'compoſed epiſtles.'

When a terrible eruption of Mount Gibel in Italy forced every one to fly from it, with the beſt goods they could carry with them, two ſons, one called Anapias, the other Amphinonius, employed in the ſame work, ſuddenly called to mind, that their aged father and mother were unable to ſave themſelves, and therefore left their wealth to be deſtroyed by the flames; and one took his father upon his back, the other his mother, and carried them out of danger;

ger; and the way they went being green, as by a miracle, while all about them was nothing but devouring fire and flames, it obtained to ſucceeding poſterities the name of *the Field of the Pious*, in memory of this dutiful action.'—Cauſ. Hol. Cour. tom. 1. l. 3. p. 113.

In the unhappy civil wars between Octavianus and Antonius, Metellus, the ſon, was for the former, and his father Metellus for the latter; and, in the victory at the battle of Actium being taken priſoner, was brought before Octavianus, to have the ſentence of death pronounced againſt him. Metellus, the ſon, knew him, though much broken by ſorrow and confinement, and ran, with tears of joy in his eyes, into his father's arms, and, turning to Octavianus, ſaid, 'This thy enemy has forfeited his 'life, but I have merited a reward for the ſer-'vice I have done thee in war; I intreat thee, 'therefore, give this venerable aged man his 'life, and put me to death inſtead of him.' Octavianus, moved by his filial piety, (though he had been a conſiderable enemy), gave the ſon the life of his father.—Lon. Theat. p. 257.

M. Pomponius accuſed L. Manlius, the ſon of Aulus, that he had added a few days to his dictatorſhip, and had proſcribed his ſon Titus into the country from the ſociety of mankind; which, when the young man had notice of, he

haſtened to Rome, and got to the houſe of Pomponius by break of day, who, being told that Titus was there, in hopes he had brought further matter to accuſe his father of, called him into a private room; but, as ſoon as he entered, the young man drew his ſword, and vowed to kill him immediately, unleſs he ſwore not to proſecute his father. Pomponius, in dread of his life, gave his oath; and, aſſembling the people, aſſigned it as a reaſon to give over his accuſation. Indulgence is a great obligation to filial duty; but this is an example of natural affection to a moroſe father that treated his ſon with all imaginable unkindneſs and ſeverity.—Lon. Theat. p. 273.

Of Sons Degenerating from the Virtues of their Fathers.

Caligula was as infamous for his vices as his father Germanicus was renowned for his virtues; and, though the ſon was advanced to the Empire, yet the Romans rather deſired Germanicus as a private perſon, than an Emperor of ſo wicked a life. All nations lamented the death of Germanicus as a common benefactor to mankind; but Caligula they never mourned for at his death; nor would the Romans af-

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ford him the honour of a public funeral.—Fulgent. l. 3. c. 5. p. 388.

Marcus Antonius Philoſophus, Emperor of Rome, was celebrated for his extraordinary virtues. Commodus, his ſon, ſucceeded him, ſo infamous for his vices, that the Romans ſaw the father's exemplary piety exchanged for public debauchery, and clemency degenerated into cruelty; inſomuch, that they thought themſelves obliged to quit their hands of him, out of the reſpect they owed to the memory of Marcus, thinking it impoſſible that ſo wicked a ſon ſhould proceed from ſo incomparable a virtuous father; and therefore they commonly reported him to be the ſon of a gladiator, and not of Marcus, whoſe glory was never ſtained but in ſuch a degenerate iſſue.—Fulg. l. 3. c. 5. p. 388.

Theodoſius, ſirnamed the Great, was a rich and ſucceſsful Emperor, but very unhappy in leaving behind him two ſons, Honorius Emperor of the Weſt, and Arcadius of the Eaſt; ſo wholly unlike their father, in addicting themſelves to luxury and inactivity, that by their ſloth, and the treachery of Ruffinus and Stilichon, the Empire was miſerably torn in pieces by the Goths, Huns, and Vandals.—Zuing. Theat. vol. 3. l. 11. p. 1075.

Conſtantine

Conſtantine the Great excelled all other Princes in piety and magnanimity of ſoul, but was unhappy in his three ſons; for none of them followed the examples of their father either in knowledge or an excellent genius. Conſtantinus, his ſon, was of a careleſs and unactive life. Conſtans, his ſecond ſon, threw away his time in unnatural and undecent pleaſures; and Conſtantius, his third ſon, was unſufferably arrogant and wavering.—Zuing. Theat. p. 1075.

Herodes Atticus was eſteemed a non pareile in a happy genius, and an eloquent tongue, yet was ſo unfortunate in a ſon of his own name, who was ſo horribly dull and ſtupid, that he could never be taught to know the letters of the alphabet.—Zuing. Theat. p. 1075.

A boy in Durham, ſon of a very ingenious gentleman, went to ſchool nine or ten years, and yet in all that time could never be brought to know his letters; and, if that were all, it might be thought no great matter; but here is the myſtery, that in one thing he ſeems to have a great memory, and in another none at all: He knows the powers of letters, but can remember nothing at all of their figure or ſhape: He can pronounce words plain enough, and ſpell ſyllables, and put them together, if one tell him the letters; but otherwiſe he cannot remember what ſuch letters are called; but, as

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ſoon as he hears them named, will preſently tell you what they ſpell, which commonly is the hardeſt taſk to children. Let him be told a thouſand times that a round letter is called o, and that a ſtrait letter, with a point over it, is called i; if you turn the leaf, he remembers nothing of it, nor knows any difference between a circle and a right line, and yet he is no fool: He ſees and hears as well as any body; he can play at ſuch games and ſports as boys uſe in this country, and knows the rules to be obſerved in them, ſome of which are not very eaſy, and require a memory, and will now and then give an anſwer that looks like ſomething of wit: He can write his name and make all the letters of the alphabet pretty fair, but yet he does not know them: He can name them forward and backward as they ſtand in the row, but aſk him one of theſe letters in another place, and he knows no more what to call it than if it were a Syriac or Arabic character. This account was ſent to the Athenians by the boy's ſchoolmaſter, to deſire their opinions, 'Where-'in the defect of this boy's capacity did con-'ſiſt, and how the ſame might be ſo far reme-'died, that, if poſſible, he might be taught to 'read;' who aſſigned as the cauſe, that the fibres running from the eye to the brain were defective in their ſituation, or obſtructed; or poſſibly

poſſibly the defect might be owing to the fancy of the mother in the act of coition, ſhe imagining ſome unaccountable antipathy to letters, &c.; and, if ſo, there was no remedy but patience.—Athen. Orac. vol. 2. p. 399.

CHAP.

CHAP. XXIII.

Undutiful and Unnatural Children.

It was ſix hundred years after the building of Rome, before the abominable ſin of parricide was known among them. Lucius Oſtius was the firſt wretched monſter that murdered his father, and was hated in all ſucceeding ages. P. Malleolus, as we have it from Livy, was the firſt among the Romans that laid violent hands upon his mother; for which he was whipped firſt to blood, then ſewed up in a ſack, with a dog, a cock, a viper, and an ape, and ſo caſt into the ſea.

Carcallus, a certain African, of an ambitious mind, and a working head, by inſinuating himſelf into the eſteem of the people, was choſen to a high place of honour, and by accident ſent ambaſſador into a place whether his father and others were baniſhed. This poſt had blown him up to ſuch a height of pride, that he refuſed to ſee his father, though he earneſtly deſired it;

it; which ſo much enraged his unfortunate father, that, gathering together a tumultuous rout of banditti, he made an inſurrection, fell deſperately upon his ſon, though under a public character, took him priſoner, ſentenced him to death, hanged him upon a high gibbet, dreſſed as they found him in gold and ſcarlet, with a crown upon his head, and faſtened him to the gibbet, as an object for the multitude to gaze at.—Juſtin. l. 18. p. 151.

Tullia, daughter of Servius Tullius King of the Romans, and wife to Tarquinius Superbus, with her huſband, formed a conſpiracy againſt her father; and Tarquin, watching his opportunity in the Senate-houſe, threw him down headlong from the top of the ſtairs to the bottom. His ſervants took him up almoſt dead; and, as they were carrying him home to his palace, in order, if it were poſſible, to recover him, others in the ſame conſpiracy murdered him in the Cyprian Street. Tullia had been in the Senate-houſe to give her huſband joy of being King, and returning home, happened to go that way. The coachman, aſtoniſhed at the ſight of the corps of the murdered King lying in the middle of the ſtreet, ſtopped his coach in a horrible fright. Tullia looked out of her charriot, and perceiving what the matter was, commanded the coachman to drive the wheels of her

her chariot over the body and face of her own murdered father; whereupon that ſtreet, which before was called the Cyprian or Good Street, was from that action called the Wicked Street. —Liv. Hiſt. l. 1. p. 18.

The Emperor Nero had ſeveral times, but in vain, attempted to poiſon his mother, he therefore contrived falſe roofs, ſupported by an engine, which, being taken away, the floors might fall, and cruſh her to death, while ſhe was aſleep; but, being alſo diſappointed in that and ſeveral other ſtratagems, he committed the murder of his mother Agrippina to Amicetus, one of his centurions, who hiring others fit for that purpoſe, went to the Villa of Agrippina, ſurrounded the houſe, broke open the door, and, with his ſword in his hand, went to her bedſide. She apprehended what he came for, ſhewed him her belly, and bid him wound her in that part which had brought forth ſuch a barbarous monſter as Nero was. After many wounds ſhe died; and Nero coming to view her corps, took her limbs into his hands, commending ſome, and diſpraiſing the make and ſhape of others. Then he cauſed her belly to be ripped open, that he might ſee the place where ſome time he lay; and being thirſty, was ſo unconcerned at the hideous ſight, that he drank in the ſame room, and then departed,

ſaying, 'He did not think he had had ſo fine a 'woman to his mother.'—Suet. in Neron. c. 34. p. 254.

Orodes King of Parthia, who conquered Craſſus, and killed him in the field of battle, growing old, his ſon Phraates thought he lived too long, and therefore cauſed a doſe of poiſon to be given him; but that being not ſtrong enough, it turned to a purge, and did him good. His bloody minded ſon, enraged at this diſappointment, cauſed him to be ſtifled publicly; then aſcended the throne; and, ſending back the enſigns and plunder of Craſſus's beaten army to Auguſtus, he, in return, ſent him a very fine Italian Lady to be his miſtreſs, of whom he begot his ſon Phrataces, who, when he came to years of maturity, by the advice and aſſiſtance of his mother, murdered his father, and mounted the throne, and exemplified the copy his father ſet him.—Lipſ. Monit. l. 2. c. 5. p. 206.

Manlius gives us the hiſtory of a very old man, almoſt bended together with age, and ſtarved for want of food and clothes, that addreſſed himſelf to his ſon, who abounded with riches, to ſupply his neceſſities; but his ungracious ſon, thinking it would be a diminution to his honour to acknowledge himſelf to be deſcended from ſo mean a parentage, denied him to be his father, and drove him away without relief,

relief; but, not long after, the undutiful wretch fell diſtracted, and ſo continued to his death.—Enguer de Monaſt. V. 2. p. 120.

Sir Edward Leptwich, late one of the judges of the Common Pleas, told Sir P. Pett, now living, that, when he was recorder of Cheſter, a father in that county who had two ſons, entailed an eſtate upon the elder, and enjoined him not to cut off the entail, but let it deſcend to his brother if he ſhould die without male heirs; which the elder brother faithfully promiſed; but the younger brother ſuſpecting, notwithſtanding his promiſe, that he had an inclination not to do it, as they were taking a walk in the field, made uſe of that opportunity to requeſt his brother not to dock the entail to his prejudice, but let it remain as his father had ſettled it. His brother, in great ſhew of kindneſs, ſaid, 'Brother, if e-'ver I cut off the entail, I wiſh that bull (point-'ing to one in the field) or ſome other may kill 'me!' However, for reaſons beſt known to himſelf, he did cut off the entail; and, not long after, walking in the ſame field again, was there aſſaulted and gored to death by a bull. This happened within twenty years laſt paſt.

CHAP.

CHAP. XXIV.

Of Clemency, Commiſeration, and Pity.

By how much the greater and better men are, ſo much the more are they inclined to ſhew mercy, and commiſerate the deplorable condition of thoſe who ſtand in need of it. A great ſoul will do all in his power to conquer and ſubdue his enemies; and, after that, will double his conqueſt, by extending his clemency to thoſe whom he had power to deſtroy. It is a matter of great difficulty to determine which of theſe acts, either of valour or mercy, redound moſt to his honour; though ſome, without heſitation, give the crown to clemency, as a virtue that moſt reſembles the Deity. Revenge and cruelty, where men cannot reſiſt, is offering violence to human nature, and uſurping that of devils; for juſtice itſelf never appears in a brighter orb than when it is intermixed with mercy, ſhewing compaſſion to the man, and puniſhing the crime.

Ageſilaus,

Ageſilaus, the Spartan General, was ſo humane and merciful, that he commanded his ſoldiers not to treat their priſoners hardly, but to uſe them with the ſame reſpect and civility as themſelves would deſire if they were in the like condition.—Sabel. ex. l. 6. p. 313.

Titus Veſpaſian, who was juſtly ſtiled, 'The 'Delight of Mankind,' took the office of Supreme Pontificate that he might not be concerned in blood, or inflicting puniſhments upon offenders; and, as often as cauſe of revenge was offered him, he conſtantly declined it, ſaying, 'He had rather be killed himſelf than that any 'man ſhould periſh by his conſent or procure-'ment.'—Lipſ. Monit. c. 12. p. 302.

Widomore, Viſcount of Limoges, having found a great treaſure of gold and ſilver under ground, ſent a conſiderable part of it to our King Richard I. which he refuſed, and laid claim to the whole, as found in his dominions.

Widomore refuſing to comply with his demand, the King beſieged his caſtle, where he imagined the treaſure was hid. Thoſe within the caſtle defended themſelves, and King Richard going, with his General, about the Caſtle, to find in what place to make the aſſault, Bertram de Gourdon ſhot a barbed arrow from the walls that hit the King in the arm with ſuch a deadly force, that he was immediately carried off

to his lodgings; however, the Caſtle was taken, and all put to the ſword but Bertram, who was preſerved by the King's ſpecial command. The arrow was drawn out with great torment, but the head was left behind, which being cut out by unſkilful ſurgeons, ſo mangled his arm that he deſpaired of life: And having diſpoſed his eſtate to his brother Earl John, he commanded that Bertram ſhould be brought before him; of whom he demanded, 'What injury 'he had done him that provoked him to do 'that miſchief?' Bertram anſwered, 'Thou 'haſt killed my father and my two brothers 'with thy own hand, and now thou wouldſt 'have killed me alſo; take what revenge thou 'wilt, I ſhall willingly endure the utmoſt cruel-'ty thou canſt inflict upon me, ſince I have 'killed thee that haſt done ſo much miſchief in 'the world.' The King, notwithſtanding his rough anſwer, freely forgave him his death, cauſed him to be ſet at liberty, and a hundred ſhillings Sterling to be given him.—Hiſt. Eng. Vol. i. p. 136.

Julius Caeſar is as renowned in hiſtory for his extraordinary clemency as his great victories; for, by the former, he conquered his enemies, and by the latter he overcame himſelf, which is the nobleſt conqueſt in the world.

Cor-

Cornelius Phagita, one of Sylla's bloody agents, having ſurpriſed him in his retirement, and with much ado let him eſcape at the price of two talents; when it was in Caeſar's power to take a dire revenge, yet he would do him no injury, ſaying, 'He could not be angry with the wind 'and waves when the ſtorm was at an end.' He pardoned his utter enemy Domitius, and gave him his life, liberty, and eſtate. After his deciſive victory at Pharſalia, he allowed every one of his ſoldiers to ſave one of Pompey's party, and by proclamation licenced all that he had not then pardoned to return into Italy, and freely enjoy their poſſeſſions, dignities, and commands, without moleſtation. And, when he had notice of Pompey's death, by the baſe treachery and barbarity of Ptolemy King of Egypt, was ſo far from rejoicing at it, that he ſhed tears of ſorrow for the loſs of ſo great a man, and purſued his murderers with blood and ſlaughter, till he had ruined them and their country.—Lipſ. Monit. l. 2. c. 12. p. 295.

Lewis XII. when Duke of Orleans, was ſeverely perſecuted by Charles VIII. the then King of France, who put him in priſon in danger of his life. Moſt of the nobility and populace complying with the times, declared alſo againſt this unfortunate Prince, though next heir to the crown. Charles dying ſuddenly,

Lewis

Lewis aſcends the throne, without taking any notice of the injuries and diſhonours he had formerly ſuſtained; inſomuch that one that had been conſtant and faithful to him in all conditions, begging the eſtate of a citizen of Orleans who had been his notorious enemy, the King anſwered, 'Aſk what elſe you pleaſe of me, and 'I will ſoon convince you that I put a real va-'lue on your merits, and will reward the faith-'ful ſervices of my friends; but diſcourſe no 'more of this, for the King of France will not 'revenge the indignities offered to the Duke of 'Orleans.' And further declared, that none of the dead King's councillors, officers, or guards, ſhould loſe their employments, but be kept in the ſame honours, and under the ſame ſalaries, which they had when the laſt King was living, —Lipſ. Monit. l. 2. c. 12. p. 306.

When Alexander the Great ſaw Darius murdered by his ſervants that were obliged to have defended their maſter, he broke out into tears, and pulling off his own upper garment, ſpread it over the body of Darius; and afterwards attiring his corps with robes of Majeſty, ſent him to his mother Siſigambis, to be entombed among his royal predeceſſors with a funeral pomp, agreeable to ſo great a monarch as the King of Perſia.—Qu. Curt. Hiſt. l. 6. c. 13. p. 144.

Flavius Veſpaſianus, the Roman Emperor, was ſo full of commiſeration and pity, that he never rejoiced at the death of the worſt of his enemies. 'Etiam juſtis ſuppliciis ingenuit.' He would grieve and afflict himſelf when he ſentenced any to death, though the notoriety of their crimes, and the public ſafety, required it. —Suet. l. 10. c. 15. p. 313.

Publius Scipio Africanus, ſeeing the famous city of Carthage in its ruins, wept bitterly; and that ſight putting him in mind of the mutability of all terrene glories, he repeated that of Homer,

Jamque dies aderint quo concidat Ilion ingens,
Et Priamus Priamique ruat plebs armi potentis.

The time ſhall come when tow'ring Troy ſhall fall,
With warlike Priam, and his people all.

Polybius being preſent at the ſame time, as the director and aſſociate in his ſtudies, aſked him what his thoughts related to in rehearſing thoſe verſes? 'I mean it of Rome, (ſaid he), for 'whoſe fate I am obliged to be ſolicitous, when 'I think of the viciſſitude of all terreſtrial af-'fairs.'—Sabellic. l. 9. p. 410.

Titus Veſpaſian, ſeeing Jeruſalem lie in ruinous heaps and rubbiſh, and reflecting on its former

former beauty, riches, and glory, could not forbear weeping, and curſing the obſtinacy of the ſeditious Jews, who forced him, againſt his inclination, to deſtroy ſo magnificent a city, and ſuch a glorious temple, as was not to be paralleled in all the world beſides.—Joſeph. Bel. Jud. l. 7. c. 14. p. 721.

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CHAP. XXV.

Of Conſcience, the Force and Effects of it.

So wonderful is the power of conſcience, that it will bear itſelf up againſt all oppoſition; and, tho' men, to gratify their ſinful luſts, or ſenſual appetites, may ſilence it for a while, yet it will find a time to ſpeak ſo loud, that it will be heard in deſpite of all endeavours to ſtifle it. It will make us betray and fight againſt ourſelves, and, for want of other witneſſes, give evidence againſt its owner.

Occultum quatiens animo tortore flagellum.
Juven. Sat. 13.

Conſcience, the torturer of the ſoul, unſeen,
Does fiercely brandiſh a ſharp ſcourge within.
Severe decrees may keep our tongues in awe,
But to our thoughts what edict can give law?
Even you yourſelf to your own breaſt ſhall tell
Your crimes, and your own conſcience be your hell.
Dryden.

Beſſus

Beſſus the Paeonian being reproached with ill nature for pulling down a neſt of young ſparrows, and killing them, anſwered, that he had reaſon ſo to do, 'Becauſe theſe little birds 'never ceaſed falſely to accuſe him of the mur-'der of his father.' This parricide had been till then concealed and unknown; but the revenging fury of conſcience cauſed it to be diſcovered by himſelf, who was juſtly to ſuffer for it.—Mont. Eſſ. Eng. vol. 2. c. 5. p. 57.

—Prima eſt haec ultio, quod ſe
Judice nemo nocens abſolvitur.

—'Tis the firſt puniſhment of ſin,
That no man does abſolve himſelf within.
Juv. Sat. 13.

A Jeſuit in the county of Lancaſter, as he was walking along the road, had the misfortune to drop one of his gloves, which one travelling after him in the ſame way perceiving, took it up, and followed with great diligence, with intention to reſtore it. The more the man mended his pace, the faſter the Jeſuit went before him; for, knowing himſelf obnoxious to the law, he thought the man purſued to apprehend him; and, ſeeing no other way to eſcape, the Jeſuit leaped over a hedge, fell into a marle pit on the other

other ſide, and was drowned. Conſcience repreſenting his guilt, brought him to this untimely end.—Clark's Mir. c. 29. p. 103.

A comedian borrowed an old muſket of one Thomas Curſon, an armourer without Biſhop's Gate, to uſe in his part, which had long lain in the ſhop neglected, not ſuppoſing it to be charged; the ſtage-player, as directed in his cue, preſented it againſt another actor, with an intention to ſcare him, but the gun went off and killed him; which Curſon hearing of, and imputing the diſaſter to his own neglect, was ſo troubled in conſcience, that he gathered in his debts, and carried ſome hundreds of pounds to the Court of Aldermen to be employed in charitable uſes.—Ful. Worth. p. 223. Lond.

King Kichard III. after he had murdered his innocent royal nephews, was ſo tormented in conſcience, as Sir Thomas Moore reports from the gentlemen of his bed-chamber, that he had no peace or quiet in himſelf, but always carried it as if ſome imminent danger was near him. His eyes were always whirling about on this ſide and that ſide; he wore a ſhirt of male; and was always laying his hand upon his dagger, looking as furiouſly as if he was ready to ſtrike. He had no quiet in his mind by day, nor could take any reſt by night, but moleſted with terrifying dreams, would ſtart out of his bed, and run

run like a diſtracted man about the chamber; which is incomparably deſcribed by Mr Dryden in another caſe.—Stow's Annals, p. 460.

Amidſt your train this unſeen judge will wait,
Examine how you came by all your ſtate;
Upbraid your impious pomp, and in your ear
Will hollow, rebel! traitor! murderer!
Your ill got power, wan looks, and care ſhall bring,
Known but by diſcontent to be a King:
Of crouds afraid, yet anxious when alone,
You'll ſit and brood your ſorrows on a throne.

Dryden.

Into the ſame fearful agonies fell the Emperor Nero, after he had murdered his mother Agrippina; Kenneth King of Scotland, after he had ſullied his fame by the murder of Prince Malcolme his nephew, with many other examples of the power of conſcience.

Lynceſtes, accuſed of a conſpiracy againſt Alexander, the day that he was brought before the army, according to the cuſtom, to be heard what he could ſay for himſelf, had prepared a ſtudied ſpeech, of which, haggling and ſtammering, he pronounced ſome words; but ſtill being more perplexed, whilſt ſtruggling with his memory, and that he was recollecting himſelf of what he had to ſay, the ſoldiers neareſt to him

him charged their pikes againſt his breaſt, and killed him, looking upon him as a convict. His aſtoniſhment and ſilence ſerved them for a confeſſion: For, having had ſo much leiſure to prepare himſelf in priſon, they concluded it was not his memory that failed him, but that his conſcience tied up his tongue, and ſtopped his mouth. But I think they were very raſh and unconſcientious judges.—Mont. Eſſ. Eng. Book 3. p. 193.

CHAP. XXVI.

Conſtancy of ſome Perſons, and Inconſtancy of others.

LEVITY is pretty in an infant, a ſhameful defect in men at maturity, and a monſtrous folly in old age; becauſe they ſeem to have lived to no purpoſe, ſince they neither know what they are, or what they ſhould be; but, like weather-cocks, ſhift the ſcene as their fears or intereſt drives them. This cautions other men not to truſt them, becauſe they dare not truſt or confide in themſelves, but are always fluctuating in uncertainties, eſpecially if the ſtorms of adverſity blow hard upon them; but conſtancy of ſoul is like balaſt to a ſhip, and keeps the man in a due poiſe betwixt the extremes of obſtinacy and levity, and renders him fit to be a friend, and dreaded to be made an enemy.

Pomponius, a Roman knight, being in Lucullus's army againſt Mithridates, had the misfortune to be deſperately wounded and taken priſoner; and, being brought before the King, he

he demanded, if he ſhould take care to cure him, he would be his friend; to whom Pomponius anſwered, 'If he would be a friend to 'the people of Rome, he would be ſo to him; 'but, if otherwiſe, notwithſtanding any obliga-'tion he could lay upon him, he muſt expect 'him to be his mortal enemy.'—Fulgoſ. Ex. l. 3. c. 8. p. 420.

Sylla having made himſelf maſter of the city of Rome, and expelled his enemies, ſummoned the Senate to meet, and came with an armed force, and demanded that C. Marius ſhould immediately be declared an enemy to the people of Rome; and, which was very ſtrange, there was none found in that grave Aſſembly that had courage enough to oppoſe his motion, but, by their ſilence, gave conſent; only Q. Scaevola the Augur, being preſſed to declare his mind, and terribly threatened by Sylla, if he ſhowed any reluctancy, he then ſpoke in this manner: 'Though Sylla, thou thinkeſt to terrify me with 'thy armed troops, that have encircled the Se-'nate Houſe, and have threatened me with 'death itſelf; yet I ſcorn to ſave a little ſuper-'annuated blood by pronouncing Marius an 'enemy to this eſtate, by whoſe valour and 'prudent conduct not only this city of Rome, 'but all Italy has been preſerved.'—Val. Max. l. 3. c. 8. p. 91.

C.

C. Mevius, a centurion under Auguſtus in his war with Marcus Antonius, after the performance of many brave exploits was taken priſoner, and brought before Antonius, who demanded how he ſhould deal with him? 'Then command me to be killed, ſaid Mevi-'us; for neither the hopes of life, or the fear 'of death, ſhall make me ceaſe to be Caeſar's 'ſoldier, or begin to be thine.'—Val. Max. l. 3. c. 8. p. 92.

Modeſtus, deputy of Valens, the Emperor, ſeeking to win over St Baſil, Biſhop of Capadocia, among other prelates, to eſpouſe to Arian hereſy, he firſt tempted him with endeared expreſſions of kindneſs, and repeated promiſes of great rewards; but, finding the good Biſhop was not to be ſweetened out of his religion, he menaced him with baniſhment and cruel torments that ſhould extend to death itſelf; but, perceiving all theſe attempts were equally inſignificant, he returned to his maſter, the Emperor, with this character of the Biſhop: 'Fir-'mior eſt quam ut verbis, praeſtantior quam ut 'minis, fortior quam ut blanditiis vinci poſſit.' —'He is ſo firm that words cannot prevail 'with him, ſo reſolved threats cannot move 'him, and ſo ſtrong that allurements cannot 'conquer him.'—Biſhop Cowper's Sermon, p. 103.

When

When the venerable Polycarpus was tempted by Herod the Proconſul to blaſpheme Chriſt, he anſwered, 'Eighty-ſix years have I ſerved 'him, and in all that time he never did me in-'jury, and therefore in conſcience I cannot re-'proach my King and Redeemer.' And, being threatened with fire if he refuſed to ſwear by Caeſar's fortune, he replied, 'It is your ig-'norance that makes this demand; for, if you 'believe me to be a Chriſtian, you know I can-'not, dare not do it.' Being at the fire, they would have chained him to the ſtake; but the pious and courageous Prelate cried out, 'Let 'me ſtand in the poſture I am in now; for my 'God, who enables me to endure the fire, will 'give me ſtrength to continue ſo in the midſt 'of the flames without being chained;' and ſo, with his hands behind him, ſtood ſtill, and received the crown of martyrdom—Felth. Reſoves, cent. 2. p. 182.

Henry Prince of Saxony being told by his brother George, that, if he would abandon the Proteſtant religion and embrace Popery, he would leave him heir of all his dominions, he made him this anſwer, 'Rather than act againſt 'my conſcience, and deny my Saviour Jeſus 'Chriſt, I and my Kate, with each a ſtaff in our 'hands, will beg our bread out of your territo-'ries.'—Luth. Colloq. p. 248.

Marius,

Marius, junior, managing the Roman wars with ſucceſs, the people of Rome gave him the honourable name of the Son of Mars, and erected ſtatues to his immortal honour; but ſee the fickleneſs and levity of the giddy mob; for, though he ſtill employed the ſame care and courage as formerly, yet no ſooner did fortune change her ſmiles into frowns, and put him under diſappointments and loſſes, but the Romans changed their note, and, in deriſion, called him the Son of puſillanimous Venus, and broke down all the monuments of his former victories.—Sabellic. Ex. l. 6. c. 3. p. 324.

The world's a ſcene of changes, the mob to be
Conſtant, in nature were inconſtancy.

Caius Caligula was of ſuch a fickle humour, that every man was at a loſs what to ſay or do to pleaſe him, becauſe he was never half an hour in the ſame mind. The ſame Plutarch reports of Alcibiades, that he was frugal in Sparta, prodigal in Ionia, a drunkard in Thrace, ſober in Egypt, wore plain clothes in Rome; and, when he kept company with Tiſſaphernes, exceeded the Perſians themſelves in gaiety of apparel *.

Quod

* Xiphil. in Caligul. p. 95.; Plutarch. in Alcibiad. p. 203.

Quod petit, Spernit, repetit quod nuper omiſit,
Æſtuat, et vitae diſconvenit ordine toto.
Hor. l. 1. Ep. 1.

He now deſpiſes what he late did crave,
And what he laſt neglected, now would have:
He fluctuates, and flies from that to this,
And his whole life a contradiction is.

The Vicar of Bray, in Berkſhire, being a Papiſt under the reign of Henry VIII. and a Proteſtant under Edward VI.; a Papiſt again under Queen Mary; and a Proteſtant in the reign of Queen Elizabeth. He was reproached as the ſcandal of his gown, by turning ſo often from one religion to another. 'I cannot help that,' ſaid the Vicar; 'but, if I changed my religion, 'I am ſure I kept true to my principle, which 'is, to live and die Vicar of Bray.'—Full. Worth. p. 82. Berks.

The Earl of Arundel, who lived in the days of Charles I. was a man of a very uncertain humour, and ſeemed to live as in another nation. His houſe was the common reſort of ſtrangers, or thoſe who affected to be thought ſo: He ſometimes went to court, becauſe there only was a greater man than himſelf; and went but ſeldom, becauſe there was one greater than himſelf. He was willing to be thought a ſcholar and a great antiquary, though he was almoſt illiterate

literate as to all parts of learning, and thought no hiſtory ſo conſiderable as what concerned his own family. He was thought rather to have no concern for religion in general, than to incline to this or that party; and as little affection had he for the nation, from whence he withdrew as ſoon as the repoſe thereof began to be diſturbed, and died in Italy, under that doubtful character of religion in which he had lived.—Hiſt. Rebel. Epit. p. 25.

Nor can we excuſe the preſent Emperor Leopold I. from diſcovering a very fickle humour, in the following inſtance. Sir Bernard Gaſcoign, in the year 1672, was envoy from the King of Great Britain to the Emperor, to negotiate a marriage for the Duke of York with the Archdutcheſs Claudia Felicitas, daughter of Archduke Ferdinand. The contract was ſoon concluded, and the conditions agreed upon; but, when all was over, and the envoy about to return to England, the Emperatrice died in child-bed; and this accident altering the Emperor's reſolutions, he ſent for the envoy, and told him, 'That now he ſhould have occaſion 'to marry the Archdutcheſs himſelf, therefore 'deſired the Duke would excuſe him, and pro-'vide himſelf of another wife.' In ſhort, the Emperor married her on the 15th of October following, in the city of Gratz in Stiria.—Hiſt. of Germ. p. 525.

CHAP. XXVII.

Of Counſel and Advice, and the Benefit which accrues by hearkening to it.

SOME men would be wiſe, if they did not think themſelves ſo: for ſuch a fond opinion of one's ſelf, hinders one from taking counſel of ſuch as are qualified to give it. 'Nemo omni-'bus horis ſapit,' no man has his wits about him at all times, nor is fit to adviſe himſelf under every intervening and unexpected accident. In proſperity men are too proud to be adviſed, for they think they don't ſtand in need of counſel, having a ſelf-ſufficiency for their pilot. In adverſity men's underſtandings are generally ſo clouded by what they feel or fear, that they are unfit to adviſe themſelves, and therefore ſhould always be provided of a wiſe and faithful friend to aſſiſt and direct them. It is neither a leſſening a man's grandeur, or a ſign of incapacity, to take council of others, but according to Solomon, is the character of a truly wiſe man.

A ſtranger having publicly ſaid that he could teach Dionyſius, the Tyrant of Syracuſe, an infallible way to find out and diſcover all the conſpiracies his ſubjects ſhould contrive againſt him, if he would give a good ſum of money for his pains: Dionyſius hearing of it, cauſed the man to brought to him, that he might learn an art ſo neceſſary to his preſervation; and having aſked him by what art he might make ſuch diſcoveries, the fellow made anſwer, that all the art he knew, was, that Dionyſius ſhould give him a talent, 'and afterwards boaſt that he had 'received a great ſecret from him.' Donyſius liked the invention, and accordingly cauſed ſix hundred crowns to be counted out to him, and this ſerved as well to keep his enemies in awe, as if it had been real.—Mont. Eſſ. Engl. Vol. 1. p. 188.

A certain great officer in a province of China, having, for ſome days, applied himſelf to buſineſs, on a ſudden ſhut up his gates, and pretending to be ſick, would admit no body to ſee or ſpeak to him. A Mandarine and friend of his, dreading the conſequences of it, with much ado, got leave to viſit him, and told him the great diſcontent the city was in for want of deſpatching buſineſs. The officer put him off with pretences of being indiſpoſed in his health. I

ſee

ſee no ſymptoms of it, ſaid the Mandarine, but if your excellency will acquaint me with the true cauſe, 'I will endeavour to ſerve you.' The Chaquen (for that was the name of his office) replied, 'Somebody has ſtolen the King's 'ſeal out of the cabinet where I uſed to keep 'it, and have left it locked as if nothing had 'been taken out; ſo that if I ſhould give audi-'ence, I can ſeal no deſpatches, and if I ſhould 'diſcover my careleſſneſs in ſuffering the King's 'ſeal to be ſtolen, I ſhall loſe both my govern-'ment and my head.' Who do you ſuſpect as the author of this miſchief ſaid the Mandarine? 'The Governour of the city,' replied the Chaquen, 'who is my profeſſed enemy.' Go then, ſaid the Mandarine, and command all your beſt moveables to be carried into the innermoſt part of your palace, ſet fire on the reſt, and cry out for help to quench it, and the Governour muſt come by virtue of his office in ſuch accidents. When you firſt ſet eye on him, 'call 'to him with an audible voice, and give him 'the cabinet locked as it is, to ſecure it for 'you; for then if he has robbed you of the 'ſeal, he will return it with the cabinet, or if 'he does not, your excellency will have a fair 'opportunity to charge him with neglecting to 'ſecure it, and ſo both free yourſelf from the 'impending danger, and revenge yourſelf upon

'your

'your enemy.' This ſtratagem had the deſired ſucceſs; for the next morning the fire being extinguiſhed, the Governour brought him the cabinet, with the King's ſeal in it; both concealing the robbery of the one, and the careleſſneſs of the other, and all was well again. —Alvarez Semedo, Hiſt. Chin. Par. 1. c. 4. p. 28.

Bajazet I. being informed that his cadies or judges were guilty of bribery and extortion, ſummoned them all to appear before him at Neapolis, where he deſigned to confine them in a houſe, ſet it on fire, and conſume them all to aſhes. Haly Baſſa, one of his wiſeſt counſellors coming to the knowledge of it, took this method to allay his diſpleaſure. Bajazet had a blackamore boy of a facetious wanton temper, in whoſe briſk and gay humour he much delighted: Haly having given him his cue, ſent him to Bajazet in a more fine and airy dreſs than he commonly wore. 'What makes thee 'ſo gay,' ſays Bajazet, 'contrary to thy cuſ-'tom. I am going from thee,' ſays the boy, 'to the Emperor of Conſtantinople. To my 'enemy,' ſaid the Prince, 'what buſineſs haſt 'thou with him? I go,' ſaith he, 'to fetch ſome 'old monks and friars to ſupply the places of 'thoſe judges thou deſigneſt to deſtroy. But 'my pretty black,' ſaid the Prince, 'they don't 'underſtand

'underſtand the practice of our laws.' Then Haly timely interpoſed, ſaying 'Why then will 'you deſtroy thoſe that do? Becauſe,' ſaid he, 'they ſuffer themſelves to be corrupted, and 'ſcandalize their office. Give me leave, there-'fore, ſaid Haly, to diſcover from whence this 'abuſe proceeds: Our judges have no ſallaries 'allowed them by the public, and therefore 'they take ſome ſmall rewards of the parties 'concerned for their ſubſiſtence; be pleaſed to 'mend the former by appointing them a main-'tenance, and you will reform them without 'taking away their lives;' which advice ſo pleaſed Bajazet, that he deſiſted from his former reſolution, and ſettled that affair as it ought to be.—Kowles's Turk. Hiſt. p. 107.

Two young men of Syracuſe being very intimate friends, one going a journey left the care of his miſtreſs with the other; but he abuſing his truſt, the other in revenge debauched his wife, which introduced a great feud between them; and the affairs at length being brought before the ſenate, a wiſe ſenator adviſed 'the baniſhment of them both, leaſt 'their perſonal differences ſhould terminate in 'a public inſurrection;' but this good council 'was neglected, and now ſee the iſſue of it.' The relations and friends of the two young men took up arms on both ſides, and in a while their

their broils roſe to ſuch a height, that the whole city was enraged in a civil war, that found no end till their ſtate was utterly ſubverted.—Fitzherb. of Poland. par. 1. c. 7. p. 56.

Francis I. King of France, deſigning to march with his army into Italy, called a council of war, to adviſe with his officers, which way he ſhould lead his forces over the Alps; which Amaril, the King's fool overhearing, told them they ſhould rather conſult how to bring them back again out of Italy, as being an affair of the greateſt importance. Well had it been if they had taken the fool's wiſe advice, for ſcarce a man of them ever ſaw France again.—Clark's Mir. l. 54. p. 217.

Three young men that had got a great eſtate in money by robbing on the ſeas, retired to a city, with a reſolution to live honeſter lives, and put their money into the hands of a banker, with mutual covenants, that he ſhould deliver none of it, but when they were all three together. One of them told the reſt, that there was occaſion to lay out ſome money for the advantage of them all, to which they conſented; and as they were riding out one day to take their pleaſure, they called at the banker's houſe, and gave him orders to deliver to that perſon what money he demanded; they rode away, and he demanded the whole ſum, laid it on his horſe,

and

and rode quite away with it. The two others threatened to ſue the banker, as delivered in their abſence; he in great perplexity adviſed with Gellius Aretinus, a witty lawyer, who gave him advice to acknowledge he had the money, and was ready to pay it according to their written agreement, viz. When all three came together to receive it; but they never more ſaw the third man, nor did the banker hear any more of their ſuit in law againſt him. —J. Text. Feriar. Haegeranar. c. 39. p. 182.

It was good counſel given by the Lord Keeper, in a letter to the Earl of Eſſex, when he was under Queen Elizabeth's diſpleaſure, adviſing his Lordſhip to ſubmit to the Queen's mercy, and to remember that of Seneca: 'If the law 'puniſhes one that is guilty, he ought to ſub-'mit to juſtice: If one that is innocent, he 'ſhould ſubmit to fortune.'—Hiſt. Engl.

King Charles II. gave this as his laſt advice to his brother the Duke of York, 'never to think 'of introducing Popery into England, for it 'would be dangerous in the attempt, and altoge-'ther impracticable.'—Hiſt. Engl. Vol. 2. p. 446.

Don Pedro Ronquillo, the Spaniſh Ambaſſador, at his firſt audience of King James II. after the death of King Charles II. having obtained leave to ſpeak his mind freely, told that

King, 'That he ſaw ſeveral prieſts about his 'Majeſty, that he knew would importune him 'to alter the eſtabliſhed religion in England; 'but prayed him not to hearken to their ad-'vice, leaſt his Majeſty ſhould repent it when 'it was too late to remedy it;' but the good counſel running contrary to that King's deſigns, he was diſpleaſed at it, and with a little too much heat, aſked the Ambaſſador! 'Whe-'ther it was not cuſtomary in Spain to adviſe 'with their confeſſors? Yes, Sir, replied the 'Ambaſſador, we do ſo, and that's the reaſon 'our affairs ſucceed ſo ill.' A prophetic ſaying, both with reſpect to King James, and the Spaniſh affairs under the management of Cardinal Portocarero.—Hiſt. Engl. Vol. 2. p. 446.

CHAP.

CHAP. XXVIII.

Of Courage expreſſed in Words, Deeds, and Contempt of Death.

PUSILLANIMITY, fear, and cowardiſe, in their own natures invite injuries and enemies; for thoſe of their own ſize, in point of valour, will run headlong upon an adverſary that has no defence but in flight or a mean ſubmiſſion; but a courageous ſoul, a brave man, is not to be dallied or jeſted with: He deſpiſes a mean ſouled antagoniſt, and ſcorns to engage but where honour is the purchaſe of apparent danger: He boggles at nothing but what is unjuſt, ungenerous, or cruel; and, in all heroic enterpriſes, never ſays 'Go,' but 'Follow me;' for his great heart, like Caeſar's, knows no mean betwixt 'All' and 'Nothing.'

A Spartan lady, hearing her ſon complain that his ſword was too ſhort, and that he wanted one a ſize longer, ſhe made him this anſwer, 'That no weapon was too ſhort for a man of 'true courage; for, advancing one ſtep for-

'ward,

'ward, would make it long enough to ſerve his 'purpoſe.'—L'Homme de Cour. Max. 128.

Caeſar only oppoſed the authority of his countenance *, and the ſharpneſs of his reprimands, to his mutinous legions and rebellious army:

——————— *Stetit aggere fulti*
Caeſpitis, intrepidus vultu, meruitque timeri
Nil metuens...

Upon a parapet of turf he ſtood,
His manly face with reſolution ſhone,
And froze the mutineer's rebellious blood,
Challenging fear from all, by fearing none.

A perſon unnamed in the hiſtory, having conſpired to murder Malcolm King of Scots, who was a truly valiant Prince, the King took no notice of it, ſo as to puniſh the traitor by law; but, being one day a hunting, he ſingled out the fellow, and, taking him into a remote place from the reſt of the company, ſaid, 'Here is a 'convenient time and place for thee to do that like 'a bold man, that thou deſignedſt to do baſely 'and cowardly. Draw thy ſword, then, and if 'thou canſt kill me, being alone, thou art out 'of danger of puniſhment, becauſe there is no 'body

* Lucan. l. 5. Engliſhed by Mr Cotton, Mont. Eſſ. vol. 1. p. 185.

'body to accuſe thee;' which words being ſpoken with an undaunted courage, ſtruck ſuch terror into the intended aſſaſſin, that he fell down at the King's feet, and humbly begged his pardon; which the King granting him, he became a very ſerviceable and faithful ſubject to the King the whole term of his future life.—Bak. Chron. p. 47. 48.

A Calao, who had been ſome time tutor to Tham King of China, ingratiated himſelf into the favour of that Monarch by acting the part of a flatterer, telling the King what he knew would pleaſe him, and omitting what was fit for him to know; which generally offending the Chinois, one of the captains took the courage to go to the King; and, kneeling before him, the King demanded 'what he would 'have?' 'Leave,' ſaid the captain, 'to cut 'off the head of a flattering courtier that abuſes 'you.' 'And who is that man?' ſaid the King. 'The Calao that ſtands near you,' replied the captain. 'What,' ſaid the King in a great paſſion, 'Wouldſt thou cut off my maſter's head 'in my ſight too? Take him from my pre-'ſence, and chop off his head immediately.' The officers laying hold of him in order to execute the King's command, he laid hold of a wooden balanſter, which, with their pulling and his holding faſt, broke aſunder; and the King's anger

anger by that time being abated, he commanded they ſhould let the captain alone, and that the balanſter ſhould be mended, and not a new one put in its place, 'That it might remain to 'perpetuity as a memorial that one of his ſub-'jects had the courage and fidelity (with the 'hazard of his life) to adviſe the King what he 'ought to do for his own and his people's 'ſafety *.'—Alvarez Semed. Hiſt. China, par. 1. c. 22. p. 109.

The greateſt proof of courage we can give,
Is then to die, when we have power to live;
But when true courage is of force bereft,
Patience the only fortitude is left.

Dryd.

Edward I. King of England, commanding ſeveral of his lords to go to the wars in Gaſcoign, and they all making apologies to excuſe themſelves, the King fell into ſuch a paſſion, that he ſwore 'they ſhould go, or he would 'diſpoſe their lands to ſuch as would.' Humphry Bohun, Earl of Hereford, and High Conſtable of England, and Robert Bigod, Earl of Norfolk, Lord Marſhal of England, being preſent, told the King, 'They were not obliged 'to go to war out of their country unleſs his 'Majeſty

* Alvarez. Semed. Hiſt. China, par. 1. c. 22. p. 109.

'Majeſty went in perſon; and, if he did, they 'would attend him, but not otherwiſe.' Whereupon the King, in a great rage, replied, 'By 'God, Sir Earl, you ſhall either go or hang.' 'By God, Sir King,' ſaid the Earl Marſhal, 'I 'will neither go nor hang;' and ſo went away without leave, aſſembled many noblemen and other friends, and ſtood in their own defence; and the King, like a prudent Prince who knew his times, inſiſted no more upon that matter, and the noblemen laid down their arms.—Hiſt. Eng. vol. 1. p. 174.

L. Sylla, finding his army almoſt broken to pieces, and ready to give way, in a battle againſt Archelaus general of King Mithridates, diſmounted, laid hold of an enſign, and ruſhed among his enemies, crying out, 'Here Roman 'ſoldiers, I reſolve to die, though you ſhould 'leave me; and, if any man hereafter ſhall aſk 'you how and where you left your general, tell 'them you left him fighting alone in the field 'of Orchomenum.' The ſoldiers, ſhamed with theſe words, ſtood their ground, renewed the fight, and won the victory.—Fulgoſ. Ex. l. 3. c. 2. p. 301.

Henry Earl of Holſatia, ſurnamed Iron, by reaſon of his extraordinary ſtrength and courage, being a favourite to Edward III. King of England, was hated by the courtiers, who, taking

king advantage of the King's abſence, prevailed with the Queen to make trial whether he was nobly deſcended, by expoſing him to a lion, alledging the lion would not hurt him if he was truly noble. For this purpoſe a lion was turned looſe in the night; and Henry, having a night-gown over his ſhirt, with his girdle and ſword, in which poſture he uſed to walk in the morning in the baſe court of the Caſtle to take the air, met with the lion roaring and frizzling his ſhaggy creſt; but the Earl being undaunted, ſaid in a harſh and angry tone, 'Stand you 'dog;' at which the lion couched at his feet, and the Earl took him by the neck and put him into his den, leaving his night-cap upon the lion's back, and ſo walked off unconcerned; and, looking up to the windows where the courtiers were, ſaid, 'Now let the proudeſt of 'you all, that boaſt ſo much of your noble 'birth, go and fetch my night-cap, and take it 'for his pains;' but they ſhamefully pulled in their heads, and made no reply.—Crantz. Hiſt. Saxon. l. 3. c. 24. p. 91.

Theodorus being threatened with a cruel death by Lyſimachus, ſlighted all his menaces, ſaying, 'Thou mayſt talk at this rate to thy flat-'tering courtiers, whoſe lewd lives make them 'ſtand in fear of death; but to me it ſignifies 'nothing; for I value not whether my body

'rots

'rots under ground, or in the open air upon a 'gibbet.'

Queen Anne, wife of King Henry VIII. and mother of Queen Elizabeth, as ſhe was going to be beheaded in the Tower, ſeeing a gentleman there of the King's privy chamber, called him to her, and with a chearful countenance, and a ſoul undaunted at approaching death, ſaid to him, 'Remember me to the King, and 'tell him he is conſtant in advancing me to the 'greateſt honours. From a private gentlewo-'man he made me a Marchioneſs, from that 'degree made me a Queen, and now, becauſe 'he can raiſe me no higher in this world, is 'tranſlating me to heaven, to wear a crown of 'martyrdom in eternal glory.'—Bak. Chr. p. 408.

Dr Fecknam being ſent by Queen Mary I. to the Lady Jane Gray, then a priſoner in the Tower, to tell her ſhe muſt die on the morrow, made uſe of that opportunity to perſuade her to renounce the Proteſtant religion, and embrace Popery; but obtaining no other anſwer from her, than 'that ſhe had no time for any thing 'but to recommend her ſoul to God by fervent 'prayer;' the Doctor thought ſhe deſired a longer time; therefore went to the Queen, and procured a reprieve for three days longer, and came back and acquainted the Lady Jane with it,

it, who ſmiling, ſaid, 'Doctor, you are miſta-'ken if you think I deſire to live longer; for, 'ſince the time you brought me that meſſage, 'my life has been a burden to me, and I deſire 'nothing ſo much as death; and, ſince it is the 'Queen's pleaſure, I care not how ſoon I ſuffer 'it.'—Bak. Chr. p. 458.

The Marquis of Montroſe being ſentenced by a Scottiſh court of juſtice May 21. 1650, to be hanged at Edinburgh Croſs upon a gallows thirty foot high, for the ſpace of three hours; then his head to be cut off and ſet upon the Tolbooth, and his legs and arms to be hung up in four other great towns in that kingdom; he ſaid, 'He was obliged to the Parliament for the 'honour they had done him; for he accounted 'it a greater glory to have his head ſtand upon 'the priſon-gate for this cauſe, than to have his 'picture in the King's bed-chamber; and, leſt 'his loyalty ſhould be too ſoon forgotten, they 'had highly honoured him, in deſigning laſt-'ing monuments to four of the chiefeſt cities, 'to keep up his memory to poſterity; and he 'only wiſhed he had fleſh enough to have a 'piece ſent to every city in Chriſtendom, as a 'teſtimony of his loyalty to his King and coun-'try.' When at the place of execution, and his declaration was hanged about his neck with a cord, he ſaid, 'He did not think himſelf more

'honoured

'honoured by the garter, which noble order his 'Majeſty had beſtowed upon him, than by that 'cord and book, which he took with as much 'joy as he did the garter and chain of gold.'—Hiſt. Eng. 8vo. vol. 2. p. 307.

Malcolm King of Scots beſieged Alnwick Caſtle, which being incapable to reſiſt his force, muſt needs fall into his hands, becauſe no relief could be expected; whereupon a young Engliſh gentleman, without any other arms but a ſlight ſpear in his hand, at the end whereof hung the keys of the Caſtle, rode into the enemy's camp; and, approaching near the King, and ſtooping the lance as if he intended to make him a preſent of the keys of the garriſon, made ſuch a home thruſt at the King, that running him into the eye, he fell down dead, and the bold undertaker ſaved himſelf by the ſwiftneſs of his horſe: And from this deſperate action came the name of *Pierceye*.—Speed's Hiſt. p. 440.

When Queen Elizabeth had, in her paſſion, given the Earl of Eſſex a box on the ear, and the Lord Keeper perſuaded him not to reſent it, but paſs it by, he anſwered, 'No ſtorm is more 'violent and outrageous than the anger of a 'paſſionate woman: The Queen's heart is har-'dened. I know what I owe as a ſubject, and 'what as an Earl and Earl Marſhal of England; 'but how to ſerve as a drudge and a ſlave I

'know

'know not.' If I ſhould acknowledge myſelf 'guilty I ſhould wrong the truth, and God the 'author of it. My whole body is wounded by that 'one blow, which I would not have taken from 'Henry VIII. her father; and, having received 'this indignity, it were impiety and folly to ſerve 'longer. Cannot Princes err? Can they not 'wrong their ſubjects? Let them who make 'advantages of Princes errors take injuries from 'them; but I that have been torn and rent with 'ſo many wrongs, can endure them no longer.' —Hiſt. Eng. 8vo. vol. 2. p. 88.

Peter Count of Savoy, a Sovereign Prince, preſenting himſelf before Otho Emperor of Germany, to receive inveſtiture from him of his dominions, came dreſſed in a very odd manner. One ſide of him was clothed in very rich attire, and the other ſide was all in armour; and the Emperor aſking him the reaſon of this fantaſtical garb, he anſwered, 'I put myſelf into this 'habit to ſhow your Imperial Majeſty, that, as 'I was richly clothed to do you honour in pay-'ing my homage, ſo I was alſo upon my guard 'ready to defend my right by arms againſt all 'that ſhould deny me juſtice, or endeavour to 'deprive me of my lawful inheritance.'—Balt. Grat. Ag. Diſc. 47.

CHAP.

CHAP. XXIX.

Of Covetouſneſs, the Miſchief and Folly of it.

COVETOUSNESS is truly ſaid to be the root of all evil, fraud, deceit, oppreſſion, lying, ſwearing, ſtealing, and perjury, are all derived from that original vice, which is offenſive to God, as diſtruſting his providence, injurious to others by oppreſſion, and exceeding troubleſome and vexatious to themſelves; for a greedy deſire to get, anxious care in keeping, and a ſordid fear in ſpending, gives them no reſt or quiet, but keeps the miſers, as it were, always upon the fret, which is a kind of hell of their own creation. Nor does it terminate in particular perſons, but extends its wicked effects to the ſubverſion of governments, ruin of families, and whole kingdoms. And, when all is done, covetouſneſs is folly in the abſtract, for it makes a man macerate himſelf when he has no cauſe to do it.

Marcus

Marcus Craſſus had above 300 talents left him to begin the world with, and, by his exceſſive covetouſneſs, had ſcraped ſuch vaſt ſums of money together, that, when he was honoured with the conſular dignity, beſides a magnificent ſacrifice he made to Hercules, he made a public feaſt for all the people of Rome at a thouſand tables, and gave every citizen as much corn as would keep him three months. Then, being willing to know what his whole eſtate amounted to, it was ſummed up at ſeven thouſand and one hundred talents; but it ſeems this was not enough to ſatisfy his greedy mind, but, having an evil eye upon the Parthian treaſure, marched with a great force againſt them, and being beaten and taken priſoner, Suvinas the Parthian general gave orders to cut off his head, and pour melted gold down his throat, to upbraid his exceſſive covetouſneſs, that never thought he had enough.—Plut. in Vita Craſſi, p. 543.

So meanly covetous was Cardinal Angelot, that he would go privately into the ſtable, and ſteal the corn from his own horſes, cauſe it to be ſold to his avener, and the money to be paid to himſelf. Accuſtoming himſelf to theſe little pilferings, the gentleman of his horſe going into the ſtable in the dark, finding him there, and taking him to be the thief, gave him a good beating for his pains. He was likewiſe ſo niggardly

gardly to his ſervants, that he would not allow them ſufficient food, for which his chamberlain took an opportunity and killed him.—Clark's Mir. p. 113.

Arthur Bulkley, better known by the name of the covetous Biſhop of Bangor, poſſeſſing that See in the reign of Henry VIII. ſold the five bells of his cathedral church to be carried over ſea, and went to the ſea ſide to ſee them ſhipped off, and receive his money; but they were no ſooner put on board but the ſhip ſunk in the harbour, and the Biſhop was immediately ſtruck blind, and continued ſo till he died.—Fuller's Worth. p. 84.

Mr Fuller tells us, in his Church Hiſtory *, of a paſquin made againſt Dr Bancroft Archbiſhop of Canterbury, whom fame reports to be a very covetous prelate, penned in theſe words:

Here lies his Grace, in cold clay clad,
Who died for want of what he had.

Dionyſius the Younger, hearing that one of the Syracuſians had hid a treaſure in the earth, and thereupon ſent to the man to bring it to him, which he accordingly did, privately reſerving only a ſmall part of it to himſelf, with which

* L. 10. cent. 15. p. 57.

which he went to another city, where, being cured of his appetite of hoarding, he began to live at a more liberal rate; which Dionyſius hearing, cauſed the reſt of his treaſure to be reſtored to him, ſaying, 'That, ſince he had 'learned how to uſe it, he very willingly re-'turned it.'—Mont. Eſſ. Engl. p. 430.

Valerius Maximus tells us, that, when Hannibal had beſieged Caſſilinum, and reduced the garriſon, for want of food, to the laſt extremity, a ſoldier happened to catch a mouſe, and his covetouſneſs exceeding his hunger, he ſold it to one of his comrades for more than eleven ſhillings Sterling; but it proved a very fatal bargain to him, for he that bought the mouſe ſaved his life by his purchaſe, and he that ſold it died of famine.—Ibid. l. 7. c. 10. p. 206.

CHAP.

CHAP. XXX.

Of Cowardice, the Shame and Diſhonour of it.

A COWARD, though he have never ſo many other good qualities, yet, for want of a good heart, he is looked upon as a dead and uſeleſs perſon, buried alive in the obſcurity of contempt and deriſion. He can be no man's friend, he dares be no man's enemy, and is a foe only to himſelf; for he that ſhun's death by the ſword in battle, commonly meets it in a ſhameful manner at the gallows, as a reward of his cowardice.

When the Turks, with a powerful army, had beſieged Strigonium, and were ready to make an aſſault, and the Chriſtian captains to make a vigorous defence, their ſoldiers were unwilling to fight or put themſelves in order, chuſing rather to expect a certain death by their cowardice, than adventure their lives to live or die courageouſly. The Governour, Count Dampeir, and ſome of the Captains, perſuaded them by ſpeeches, and ſometimes threatened them with death if they neglected their duty; but all

in vain; for, being hardened againſt all points of honour, ſhamefully run upon the Governour, hurried him to priſon, and delivered up the garriſon, upon condition of marching out with bag and baggage, leaving all the guns, ammunition, and proviſions, behind them. So this important garriſon was ſurrendered October 3. 1642, with a thouſand whole and ſound men in it, ſtored with all neceſſaries for a longer ſiege, to their ſhame and reproach, and the Governour's eternal honour.

Theſe baſe and cowardly wretches, unworthy the name of ſoldiers, with Count Dampier the Governour, being arrived at Camora, were deprived of their honour and arms, ſent back to Preſburg, curſed and abhorred by all the world. The chief of them were committed to priſon, and being convicted of treaſon, were executed after divers manners. Captain Leonard Frederick Schleker had his hand cut off, his tongue drawn out behind his neck, both of them nailed to the gallows, and afterwards he was hanged. John Michael Shorer, John Hopfi, Adam Lindawar, Philip Dur, and Caſpar Lielbartar, all Captains, had their hands cut off, nailed to the gallows in their ſight, and then were hanged. John Lautenberger was quartered alive. John Diſcoff, with eleven others, were only hanged. Lawrence Marſhal was condemned

demned to ſerve two years againſt the Turks as a common ſoldier, without pay. Jeremy Sterlin, with divers others, who were fled, or remained in Strigonium, were ſentenced to have their names ſet upon the gallows; and, when they were caught, ſome of them to be quartered, others their hands to be cut off, nailed to the gallows, and afterwards to be hanged. Thus, theſe infamous Captains, by ſhunning an honourable death in the defence of Strigonium, brought themſelves to a ſhameful end, attended with perpetual ignominy and diſhonour.—Epitom. Turk. Hiſt. Vol. ii. p. 23. 24. 25.

King Henry II. in his expedition againſt the Welſh, paſſing a ſtreight among the mountains in Wales, had the misfortune to loſe many of his men; and Euſtace Fitz John, with Robert Courſy, and the King himſelf, were reported to be killed; which ſo diſcouraged that part of the Engliſh army that had not paſſed the ſtreights, that Henry Earl of Eſſex threw down the King's ſtandard, that he carried by inheritance, and fled; but the King ſoon made it known that he was alive, for he routed the Welſh, and brought them to ſeek their peace by ſubmiſſion. The Earl of Eſſex was afterwards accuſed of cowardice by Robert de Mainfort, and having the combat granted him, was overcome, and, at the interceſſion of his friends, pardoned for life, but

was

was condemned to be ſhorn a monk, to be put into the Abbey at Reading, and all his lands and eſtate were confiſcated to the King.—Hiſt. Eng. Vol. i. p. 118.

The Ephori of Sparta impoſed a heavy fine upon a citizen for having ſuffered many injuries to be done him without reſentment, ſaying, 'The State might ſerve itſelf with his fine, for 'they could not expect he would ſerve his coun-'try by his perſonal valour, that would not 'right himſelf when baſely wronged'.—— L'Homme de Cour. Max. 54.

I knew an able bodied young man, that living an idle life, and whom work by no means would agree with, was perſuaded by his friends to be a ſoldier; but he was as cowardly as ſlothful; the very noiſe of a gun would almoſt fright him to death; and yet, being preſſed into the late King's ſea ſervice by the preſs-maſters, he fought ſtoutly with a whole gang of them till they cut him to pieces. This was courage miſplaced, or fear with the wrong end uppermoſt.

CHAP.

CHAP. XXXI.

Of the Barbarous Cruelty of ſome Wicked Men.

CRUELTY is the extreme of all vices, an offence to God, abhorrence to nature, the grief of good men, and a pleaſure only to devils and monſters diveſted of humanity. Juſtice may take away a man's life to puniſh his offences, and to deter others by his example, from the commiſſion of the ſame crimes; but to do it by racks and other torments, ſavours little of humanity, leſs of Chriſtianity. Life is all that juſtice can expect, and all that exceeds a ſimple death (with ſubmiſſion) is horrid cruelty in the proceſs: But for private perſons, either out of malice, revenge, or having an enemy at one's mercy, to be cruel, is to be more barbarous than canibals; for they only roaſt and eat the bodies of the dead, but cruelty perſecutes and torments the living needleſsly, for he can but die, and the ſooner the better on both ſides.

Amurath at the taking of the Iſthmus, immolated ſix hundred young Greeks to his father's

ther's ſoul, in the nature of a propitiatory ſacrifice for the ſins of the deceaſed. And in thoſe new countries diſcovered in the laſt age, this practice is in ſome meaſure every where received. All their Idols reik with human blood, not without various examples of human cruelty. Some they burn alive, and half broiled take them off the coals, to tear out their hearts and intrails; others, even women, they flea alive, and with their bloody ſkins clothe and diſguiſe others.—Montag. Eſſays En. by Cotton. Vol. 1. c. 29. p. 314.

The Ambaſſadors of the King of Mexico, ſetting out to Fernando Cortez the power and greatneſs of their maſter, after having told him, that he had thirty vaſſals of which each of them was able to raiſe a hundred thouſand fighting men, and that he kept his court in the faireſt and beſt fortified city under the ſun, added at laſt, that he was obliged yearly to offer the Gods fifty thouſand men. And it is confidently affirmed, that he maintained a continual war with ſome potent neighbouring nation, not only to keep the young men in exerciſe, but principally to have where withal to furniſh his ſacrifices with his priſoners of war. —Ibid.

At a certain town in another place, for the welcome of the ſaid Cortez, they ſacrificed fifty men

men at once. I will tell this one tale more and I have done; ſome of thoſe people being beaten by him, ſent to compliment him, and to treat with him of a peace, whoſe meſſengers carried him three ſorts of preſents, which they delivered to him in theſe terms: 'Behold, 'Lord, here are five ſlaves, if thou art a furious 'God, that feedeſt upon fleſh and blood, eat 'theſe, and we will bring thee more; if thou 'art an affable God, behold, here is incenſe 'and feathers; but if thou art a man, take 'theſe fowls and fruits that we have brought 'thee.'—Montag. Eſſays En. by Cotton. Vol. 1. p. 115, 116.

How many millions of men have the Spaniards made away in America? Bartholomew Caſa affirms, that in forty-five years they deſtroyed about ten millions of human ſouls; an unaccountable way of converting theſe poor ſavages to Chriſtianity. Theſe millions were butchered outright, and if we add thoſe who died labouring in the mines, doing the drudgery of aſſes, oxen, and mules, what a vaſt number will they amount to? Some of them carry burdens upon their backs of a hundred and ſixty pound weight, above three hundred miles. How many of theſe poor wretches have periſhed by water as well as by land, by diving ſo many fathoms deep for the fiſhing of pearl, who

who ſtay there ſometimes half an hour under water, panting and drawing the ſame breath all the while, and are fed on purpoſe with coarſe biſket and dry things, to make them long winded. And if what is reported be true, they hunt the poor Indians with dogs to make themſelves ſport. A ſtory goes of a Spaniard, who to exerciſe his dog in this game, made a pretence to ſend a letter to the Governour of the next town by an old woman, who being gone a flight ſhaft off, he let ſlip his dog after her, who being come near, ſhe fell down upon her knees, ſaying, 'Good ſignior dog, ſignior dog, 'do not kill me, for I am going with a letter 'to the Governour from your maſter.' The dog, it ſeems, leſs curriſh than the owner of him, was moved with compaſſion, and ſo only lift up his leg and piſſed upon her. It is eaſy to imagine how deteſtable the Spaniards become to thoſe poor Pagans for theſe cruelties. There is a ſtory goes of Hathu Cacica, a ſtout Indian, who being to die, was perſuaded by a Franciſcan Friar to turn Chriſtian, and then he ſhould go to heaven; Cacica aſked him, 'Whe-'ther there were any Spaniards in heaven? 'Yes,' ſays the Friar, 'it is full of them; ſtay 'then,' ſaid the Indian, 'I had rather go to 'hell than have any more of their company.'—Howel's Germ. Dyet. p. 36.

Piſs

Piſo a Roman General, obſerving a ſoldier return from foraging without his comrade that went out with him, charged him with his death, and condemned him to die for it. At the moment the executioner was lifting up the ax to cut his head off, the ſoldier that was miſſing appears in the place; the centurion bid the headman forbear, and carried both the ſoldiers to Piſo, to clear him that was condemned; but Piſo looking upon it as an affront to his authority, that he was not obeyed; condemned them all three, ſaying to the firſt I condemn thee becauſe thou waſt condemned; to the other ſoldier, he ſaid I condemn thee becauſe thou waſt the cauſe of his condemnation; and thou centurion, I condemn for diſobeying my commands. So three men loſt their lives for the innocent behaviour of one.—Senec. de Ira l. 1. c. 16. p. 297.

During the uſurpation of the thirty Athenian tyrants, they behaved themſelves with ſuch horrid and inhuman cruelties, that they compelled the daughters of ſome citizens, which they had butchered, to dance before them in the blood of their parents, and pleaſed themſelves with a ſight, that would have raiſed horror in all the world beſide.

Four legions of Marius's party, having ſubmitted to Sylla upon promiſe of their lives, yet he perjured himſelf and cauſed them all, whoſe number amounted to twenty-four thouſand men, to be cut in pieces in a public place, whoſe

cries and dying groans being heard in the Senate-houſe, and putting the Senators into a dreadful conſternation at the diſmal noiſe, Sylla ſaid, 'Let us proceed in our buſineſs, Fathers, 'it is nothing but the yelling of a few ſeditious 'fellows, that are chaſtized by my order;' which put Lipſius into a wonder, that a wretch 'could be guilty of ſuch a barbarity, and a 'greater that he ſhould ſcoff at it.' This Sylla in cold blood killed one hundred thouſand men, ninety ſenators, fifteen of conſular dignity, and two thouſand gentlemen.—Lipſ. de Conſt. l. 2. p. 214. and Plut. in vit. Sylla.

Mahomet the firſt Turkiſh Emperor, was ſo taken with the perfections of a beautiful young Greek Lady, whoſe name was Irene, that he ſpent his whole time in her company, neglecting public affairs; but hearing his great officers were diſpleaſed at it, he ſummoned them to meet him in a great room in his palace, and Irene being dreſſed to the beſt advantage, he handed her into the midſt of the Baſhas, who admiring her beauty and charming ſhape and geſture, condemned themſelves for cenſuring the Sultan for doating on ſuch a lovely creature; but the Emperor all of a ſudden twiſting one hand in the downy curls of her hair, with the other hand drew his ſabre, and with one drawing blow divided her head from her body, leaving

ving all the ſpectators in a frightful poſture at the ſight of ſuch a cruel action, committed without any provocation from the innocent ſufferer. —Knowles's Turk. Hiſt.

Amboyna, a town in the Eaſt Indies, ſituated in an iſland of the ſame name, being the market for collecting and buying cloves, and other rich ſpices. The Dutch graſping at the whole trade of the ſpicery, having wormed out the Spaniards and the Portugueſe, endeavoured to do the like by the Engliſh, who were their beſt friends and main ſupports againſt the Spaniards in the Netherlands. This covetous deſign cauſed many bickerings between them; but at length they came to terms of agreement; and the Engliſh thinking themſelves ſecure, planted their factories in the town, under the protection of the caſtle, held and well manned by the Dutch; but, before they had lived there two years, the Dutch began to attempt their utter extirpation, not by a maſſacre, for that had been a merciful miſchief, but by ſuch horrid, ſavage, and cruel tortures, as if they had ſucked their malice from Indian tigers, or the worſer part of the inhabitants of the infernal regions; for a blacker and more diſmal tragedy was never ſeen or heard of. They pretending that the chief agent, Captain Gabriel Towerſon, and the reſt of the Engliſh factory, had conſpired to ſeize the

the caſtle, and expel the Dutch out of that Iſland, the Dutch ſeized the Engliſh; and, having no other witneſſes againſt them than their racks, they extended their ſinews, drew them out at full length, disjointed all the limbs of their bodies; and, by their water-racks, making them ſuck in water with their breaths, they ſwelled their bodies to a monſtrous proportion, till their ſkins were ready to crack, their cheeks blown up like bladders, and their eyes ſtarted out beyond their brows. And thoſe whoſe innocency and courage could not be forced by theſe cruel torments to accuſe themſelves of crimes they were no way guilty of, they burnt them with torches under their paps, their armholes, elbows, hands, and feet, till the moiſture which dropt from thoſe burnt parts put out their torches, and made ſuch holes in their ſides, that they might have perceived their intrails, though the monſters in cruelty would not diſcern their innocency; but, perſevering in their deviliſh barbarities, threw them into dungeons, where their fleſh putrified, and maggots engendered in their ſores; which being horrible to expreſs, what was it for theſe poor innocent Engliſhmen to ſuffer? Having thus wearied them out with new and repeated tortures for eight days and nights together, ten of them were executed in March 1623, there being but twenty Engliſh in the

the whole; the reſt, with racked, ſwelled, burnt, and macerated bodies, were ſent to the Engliſh plantations; and ſo the Dutch ſeized that whole trade into their own hands, and have kept it ever ſince; and all this done at the ſame time that the Engliſh were fighting for the Dutch at their own doors. The names of the Engliſh thus inhumanly treated were, Captain Towerſon, Tompſon, Beaumont, Collins, Colſon, Webber, Ramſey, Johnſon, Ford, and Brown.—Hiſt. Eng. 8vo. vol. 2. p. 174.

A rebellion happening in the reign of King Edward VI. upon the alteration of religion, and the rebels being defeated, what ſhameful ſport did Sir William Kingſton make with men in miſery, by virtue of his office of Provoſt Marſhal! One Bowyer, Mayor of Bodwin in Cornwall, had been among the rebels not willingly, but by conſtraint. Sir William ſent him word he would dine with him ſuch a day, for whom the Mayor made a hoſpitable entertainment. A little before dinner, the Provoſt took the Mayor aſide, and whiſpered in his ear, 'That 'there muſt be an execution that afternoon;' and therefore ordered him to cauſe a gallows to be ſet up over againſt his own door. The Mayor obeyed his command; and, after dinner, the Provoſt took the Mayor by the hand, and deſired him to lead him to the place of execution; which,

which, when he beheld, he aſked the Mayor, 'If he thought it was ſtrong enough.' Yes,' ſays the Mayor, 'doubtleſs it is.' 'Well then, ſaid Sir William, 'get up and try, for it is pro-'vided for you.' 'I hope, Sir,' ſaid the Mayor, 'you are not in earneſt?' 'By my troth,' ſays the Provoſt, 'there is no remedy, for you have 'been a buſy rebel;' and ſo, without delay or liberty to make his defence, the poor Mayor was executed. Near that place alſo lived a miller, who had been very active in the rebellion, who, fearing the Provoſt's coming, told a young ſtout young fellow, his ſervant, that he had occaſion to go from home, and therefore willed him, if any gentlemen ſhould come a fiſhing in his abſence, and inquire for him, 'He ſhould tell them himſelf was the miller, 'and ready to ſerve them.' The Provoſt not long after came, and, aſking for the miller, out came the ſervant, ſaying, 'Sir, I am the miller;' upon which the Provoſt commanded his ſervants to ſeize him, 'and hang him upon the next 'tree.' The poor fellow hearing this, cried out, 'I am not the miller, but the miller's ſer-'vant.' 'Nay friend,' ſays the Provoſt, 'I 'will take thee at thy word. If thou art the 'miller, thou art a buſy knave and a rebel, and 'deſerveſt to be hanged. If thou art not the 'miller, thou art a falſe lying knave, and canſt

'not

'not do thy maſter better ſervice than to hang 'for him;' and ſo without more ado he was executed.—Hiſt. Eng. Predict. vol. 1. p. 425.

Hatto II. Duke of Franconia, ſurnamed Bonoſus, Abbot of Fulden, and Archbiſhop of Mentz, in whoſe time was a grievous famine; and the poor being ready to ſtarve, he cauſed great companies of them to be put into a barn, as if he intended to relieve them; but immediately ſet the barn on fire, and conſumed them to aſhes, ſaying, 'They were the unprofitable 'rats that devoured the fruits of the earth, and 'did nothing for them.' But, in a ſhort time after, the rats gathered together in great numbers, though no man could tell from whence they came, and ſet upon him with ſuch an unheard of rage and fury, that whereſoever he retired for ſafety they would fall upon him; and the greater oppoſition they encountered, the more their numbers and fury increaſed; ſo that the wicked Biſhop, finding no ſecurity by land, conveyed himſelf into a tower ſtanding in the middle of the Rhine, near a little city called Bingen; but thither the rats ſwam after him, clambered the walls, fell upon the Archbiſhop, and never left him till they had executed the Divine vengeance upon him, in tearing him to pieces, till he died. This tower is ſtill remaining, and, in memory of this accident, is called

Mauſt

Mauſt Hurn, or the Rats Caſtle, to this day.—Camer. hor. ſubciſ. cent. 2. c. 12. p. 46. 47.

Under the reign of Queen Mary I. in June 1557, in the iſle of Guernſey, was committed as great an act of cruelty and inhumanity as ever the ſun ſet eye on. A mother, and her two daughters, were burnt at the ſame ſtake as heretics; and one of them being a married woman, and big with child, the violence of the fire burſting her belly, a male child fell into the flame, and was ſnatched out by one leſs cruel than the reſt; but, after they had conſulted about it a while, the infant was thrown in again, and literally baptized with fire.—Hiſt. Engl. octavo, Vol. ii. p. 492.

Pope Sixtus Quintus was of a very mean extraction, who, when he came to the Pontificate, ſent for his ſiſter to Rome, who had been a laundreſs in La Mark, and ſet her up in great pomp and ſtate; whereupon Paſquin appears, ſtretching out his arm, holding a foul ſhirt in his hand, and Marforio aſking him the reaſon, 'Why his ſhirt was ſo dirty?' Paſquin anſwers, 'Becauſe my laundreſs is lately made a Lady, 'and I have not yet provided myſelf of another.' This mightily enraged the Pope, and the more becauſe he could not readily diſcover the author of the libel; but, at length, putting out a proclamation, with a reward of ten thouſand dollars

dollars to any perſon that ſhould diſcloſe the author; and, if the perſon that did it would confeſs the fact, he ſhould have the money, and a pardon for his life, the bait took; for, under this temptation, the offender went to the Pope, and confeſſed he was the man that did it. The Pope commands his treaſurer to pay him ten thouſand dollars in his ſight; which the man having received, and inwardly applauding the ſucceſs of his wit for thus enriching him, the Pope ſaid, 'You have been a villain, but I muſt 'be as good as my word; you have your mo-'ney, and ſhall have a pardon for your life; 'but that ſhall not deprive me of the power to 'cut off your ears, your noſe, and your right 'hand, and alſo to pull out your tongue and 'your eyes;' which accordingly was executed with great ſeverity.—Life of Pope Sixtus Quintus, written in Italian, by Gregor. Leti. p. 113.

The Athenians condemned and executed ten of the principal commanders in their army when they returned with a glorious victory, for no other reaſon but becauſe they had not buried the bodies of their ſoldiers that were ſlain in the fight, though the ſea was ſo rough and tempeſtuous that it was impoſſible to do it. Ungrateful people! to exerciſe cruelty, inſtead of honouring and rewarding virtue.—Valer. Max. l. 9. c. 8. p. 262.

Amurath III. Emperor of the Turks, ſucceeding his father Selymus. After he had appeaſed the Janiſaries, by augmenting their pay and privileges, he cauſed his five brothers, Muſtapha, Solyman, Abdulla, Oſman, and Tzihangar, to be ſtrangled in his preſence; at the notice of which, his mother, being overcome with grief, ſtabbed herſelf to the heart with a dagger, and died immediately. To deal thus with brothers, I know, is the cuſtom of the Turkiſh Sultans, to ſecure their own quiet; but that uſage cannot exempt it from cruelty.—Epit. Turk. Hiſt. Vol. i. p. 364.

Morat or Armurath IV. the eleventh Emperor of the Turks, took ſo much pleaſure and delight in acts of cruelty, that he cauſed a man and a woman to be impailed alive, the one for ſelling, and the other for ſmoking tobacco. He often walked the ſtreets by night, and meeting two women wandering in the dark, he cauſed them to be cut in pieces; and, which is ſtill as cruel, he put his cook to death, for not ſeaſoning his ſauces according to his palate.—Idem, Vol. ii. p. 85.

After the Proteſtants of France, for ſome ages, had with their bloods aſſerted the rights of their Kings, ſet and kept the crown upon their heads, they met with no other returns but grievous ſufferings for their religion; for the whole king-

kingdom, every town and city, and corner of the land, have been eye-witneſſes of the artifices and violences uſed to oblige them to renounce and abjure that truth, that they were perſuaded of in their conſciences; and ſuch inhumanities have been put in practice for that intent, that foreign nations will ſcarce now believe, and future times will judge to be but romance. Particularly, in the reign of Lewis XIV. they have been handled by his dragoons, and other wicked and cruel agents, worſe than enemies, who, after quarter is granted, are treated with civility; but theſe poor proteſtants have met with no other civilities than that of brutes. Their houſes were rifled, their wives and daughters raviſhed, their bodies forced to endure all the torments that they could contrive, to oblige them to comply with what they thought in conſcience, and could prove from the ſacred text, was idolatry. Nothing was left unattempted that nature could afford, or wicked art invent, to force them to a neceſſity of yielding. They pulled them by the hair of their heads, plucked off the nails of their fingers and toes; they pricked their naked bodies with pins; they ſmoked them in their chimnies with wiſps of wet ſtraw and hay; they threw them into fires, and held them there till they were almoſt burnt; they flung them into wells of water, dipped them

them in ponds; and multitudes were beaten and tormented to death in a moſt unmerciful and cruel manner. Divers were hanged upon gallows, and others broken upon wheels. Nay, the hatred and cruelty of their enemies purſued many beyond death, by cauſing their mangled bodies to be caſt with indignation into jakes and dunghills, and many to be left unburied. —Declarat. of the Cevennes, printed 1703 for Packhurſt.

In March 1703, an aſſembly of the proteſtants in the Cevennes were privately gathered together in a remote and retired place of the mountains of Lauſeve, to offer up their prayers to God, where the abbot of Cheylar, with ſoldiers, ſoon diſperſed them. Some they killed, others they took and hanged in the ſame place; others they carried away priſoners to a neighbouring town called Pont de Monvert, where they were ſhut up in houſes with a purpoſe to execute them the next day for public example. Such as fled and eſcaped the hands of the ſoldiers, knowing what they were to expect from the Inquiſition of this mercileſs abbot, conſulted together, and gathered into a body that night, to prevent the hanging of their brethren. They aſſaulted and broke open the houſes, where they freed them from their impriſonment; and the abbot fearing ſome violence, as well he might, leaped

leaped out of a window, and broke his neck. In this fury, about ſeven or eight of the abbot's men were killed in making reſiſtance.—Ibid. p. 13.

Since the Mareſchal Montrevel came againſt them, many ſtrange barbarities and cruel executions have been done by his orders upon men, women, and children, of theſe poor people. His burning about five hundred men, women, and children, that were met together in a mill to pray and ſing pſalms; his cutting the throats of about four hundred perſons at Montpelier of the new converts for being diſaffected, and his drowning their wives and children near Aigues Mortes, has rendered his name odious in thoſe parts, and increaſed the courage and number of the malcontents, who, at the writing hereof, were ſaid to be twenty thouſand ſtrong, and firmly reſolved to vindicate the rights and privileges of ſubjects againſt the unſufferable tyranny and oppreſſion of their cruel monarch.—Ibid. p. 27.

CHAP.

CHAP. XXXII.

Cuckoldry common in all Ages, and is difficult to be prevented.

THIS misfortune, that excrutiates ſo many men, is a ſelf-contracted diſeaſe, not in the guilt, but in the endeavouring to know it; for a worthy man is lamented, but not diſeſteemed for it. Curioſity is vivious in the whole ſeries of it, and very pernicious in this caſe; for it is the height of folly to examine into a diſtemper for which there is no phyſic that does not inflame and make it worſe; of which the ſhame grows ſtill more public by jealouſy, and of which the revenge more wounds our proſperity than heals us. How impertinent and miſerable is his eſtate that afflicts himſelf and dies in the ſearch of a proof, that, when known, does but add to his torment. If the informer, at the ſame time, does not apply a remedy, and adminiſter relief, he is a profeſſed enemy, and better deſerves a ſtab than giving the lie. The frequency of this accident ſhould abate its virulency; for we no leſs laugh at him who takes pains to prevent it, than

than he who is a cuckold and does not know it. The character of cuckold is indelible. Who once has it, carries it to his grave; and the puniſhment proclaims it more than the fault, which is difficult to prevent.

Pone ſeram, cohibe: Sed quis cuſtodiet ipſos
Cuſtodes: Cauta eſt, et ab illis incipit Uxor.
Juv. Sat. 6.

Hang on a lock, I hear old friends adviſe,
Appoint a guard; but who ſhall watch the ſpies?
Her art firſt draws them in.
Sir Rob. Stapleton.

What conveniency will not ſerve their turns in ſo knowing an age? Therefore men ſhould be ſo diſcreet as to evade this tormenting and unprofitable knowledge, and ſo order the affairs, that their virtue may either obſcure or conquer their misfortune, that good men may curſe the occaſion, and he that wrongs them tremble but to think on it.

Lucullus, Caeſar, Pompey, Antonius, Cato, and many other brave men, were cuckolds, and knew it, without making any great noiſe or clatter about it. And in thoſe days there was but

but one coxcomb, Lepidus, that died for grief becauſe his wife had hornified him.—Mont. Eſſ. Engl. Vol. iii. p. 127.

Has not this example of a gentleman very well known ſome air of philoſophy in it? He married after he was well advanced in years, having ſpent his youth in good fellowſhip, a great talker, and a great jeerer; and calling to mind how much the ſubject of cuckoldry had given him occaſion to talk and ſcoff at others, to prevent them from paying him in his own coin, he married a wife from a place where any man might have fleſh for his money. Good morrow whore! Good morning cuckold! There was nothing with which he more commonly entertained thoſe that came to ſee him than with this deſign of his, by which he ſtopped the private muttering of mockers, and defended himſelf from the reproach.—Mont. Eſſ. Engl. Vol. iii. p. 128.

A modeſt woman, for want of her huſband's company at home, going often abroad for her innocent diverſion, was reprimanded for it by her huſband, and, though a libertine himſelf, took an opportunity to preach to her the duties of obedience, fidelity, and chaſtity, and that gadding abroad would give him cauſe to ſuſpect her virtue. To which the wife anſwered, 'Dear huſband, do not afflict your-

'ſelf without reaſon. I am as chaſte as a child 'new born, and my going abroad has never 'done you any injury. I am perfectly honeſt; 'but, to be plain with you, I do not know how 'long I ſhall continue ſo, if you perſevere in 'keeping company with whores. Nature, you 'know, runs much in parallel compenſation, 'and giving turn for turn. Be chaſte yourſelf, 'for that ſhall only keep me ſo.'—Fem. Perog. p. 89.

CHAP.

CHAP. XXXIII.

Curioſity, the Folly and Danger of it.

SOCRATES was of opinion that all philoſophers were but a ſoberer ſort of madmen, 'circa ſubtilia cavillatores pro inſanis habuit, palam eos arguens,' becauſe they buſied themſelves about incomprehenſible things, or, if they did come to the knowledge of them, were altogether uſeleſs in human affairs. What is it to us to know how high the heavens are, how deep the ſea is, how large the earth is, ſince the knowledge of ſuch abſtruſe notions will neither make us better, wiſer, or richer, than we were before? What ſignifies the knowledge of ſchool-divinity, but to puzzle men with fruitleſs queſtions? What is natural magic but a temptation to give one's ſelf to the devil, to know more than we ought to know? What is judicial aſtrology but a cheat put upon inquiſitive fools to enrich idle knaves? And what is alchimy but a ſtratagem to make men poor and beggarly in queſt of the philoſopher's ſtone, that no man ever had

or

or will have? Nay, what are all kind of curioſities but dangerous experiments that bring along with them irreparable injuries?

Caracalla, Emperor of Rome, had a great deſire to know who ſhould ſucceed him in the imperial throne, and to that end ſent Maternianus among the aſtrologers, and ſuch kinds of wizards, to have his curioſity ſatisfied; who not long after brought their opinions to him in writing, as he was diverting himſelf in his chariot, which of courſe being delivered to Macrinus, among other letters, to give the Emperor an account in detail; and finding himſelf named to be Caracalla's ſucceſſor, and that it being known might put his life into danger, reſolved to do the work before it took more air; and engaging Martialis, one of his centurions, in the ſecret, he killed the Emperor at Edeſſa, as he was making water.—Herodian. l. 4. p. 236.

Pliny the Elder had a great curioſity to know the true cauſe and nature of the flames ariſing from Veſuvius, and ventured ſo far, contrary to the perſuaſions of his friends, that he loſt his life to ſatisfy a fruitleſs curioſity, and die under the reputation of phyſiologiſt.—Bayles's Extr. Phil. Eſſay, p. 4.

Natholicus King of Scotland ſent a meſſenger to a witch of the ſame country, to know whether

ther he ſhould have good or bad ſucceſs in a war he was then engaged in, and concerning other things relating to his perſon and affairs; to whom the witch gave anſwer, 'That the 'King had no reaſon to trouble himſelf about a 'foreign war, for he ſhould ſoon die by the 'hands of a favourite ſervant.' The meſſenger further demanding what ſervant it was that ſhould do ſuch a wicked action, ſhe replied, 'He himſelf would be the regicide;' whereupon he reviled her, as ſcorning to be guilty of ſuch a horrid villainy, and in a rage departed from her, without giving her any reward but reproaches; but, pondering upon the matter as he was returning to court, and being ſenſible of his own danger, if the King ſhould come to know what the witch had foretold by any other perſon, he reſolved to ſecure himſelf by the death of his maſter, and watching an opportunity, murdered the King in his bed.—FitzHerb. Relig. and Policy, p. 449.

Eudoxus implored the favour of the Gods that he might have power to go ſo near the body of the ſun that he might behold its glory, magnitude, and matter, and on that condition he would be contented to be burnt to death by its beams. Innumerable examples might be exhibited, but I ſhall omit them, becauſe they are obvious to every eye and ear in every day's expe-

experience. How many perſons might have been rich, if a fond curioſity in ſearching after chimeras and needleſs trifles had not exhauſted their eſtates? How many might have enjoyed a healthful conſtitution of body, if they had not deſtroyed it, by a fooliſh deſire of being better than well? He might have lived long enough upon land, that, by attempting to live under water was drowned in half an hour. He might have lived ſafely, by making uſe of his legs to carry him, that, by attempting to fly, broke his neck; and many might have lived happily, whoſe curioſity in inquiring after ſecrets made them know they were miſerable. This made the ſatyrical poet damn curioſity, as an irkſome tyraniſing care, a ſuperfluous induſtry about unprofitable things; an itching humour to ſee what is not to be ſeen, or doing what ſignifies nothing when it is done.—Macrob. l. 3. c. 6. p. 133.

CHAP.

CHAP. XXXIV.

Of Strange Accidental Cures, and Eſcapes from Danger.

'WHAT is one man's meat,' ſays the proverb, 'is another man's poiſon;' but that will not ſalve our phenomena, and we muſt rather attribute it to our ignorance that know the operations of nature but in part, nor the uſe of medicines but by tradition; and therefore muſt aſcribe theſe ſurpriſing accidents to an overruling Providence, that reproaches our ignorance, in order to make us look higher than nature, and contemplate a Superior Being as the Almighty diſpoſer of all things.

Johannes Sobiratius had for many years been ſo afflicted with a convulſion in the nerves, that his legs were ſhrunk and pulled up to his body, and he deprived of the uſe of them for ſome years together; but one day being put into a violent paſſion by his ſervant, it did ſo chafe and heat his body, that the warmth deſcending to his knees and legs, the nerves, ſinews, and other

other ligaments, which were contracted by the convulſion, began to diſtend themſelves ſo largely, that he ſtood upright, and quickly after he was able to walk about his affairs, without any ſenſe of pain or impediment.—Schenck. Obſ. Medic. l. 1. p. 88.

Paleologus II. Emperor of Conſtantinople, was ſick and kept his bed a twelve month together, of a diſeaſe that his phyſicians could ſcarce find a name for, and much leſs medicines to cure him; but when all deſpaired of his recovery, an old woman told the Empreſs, that if ſhe made it her buſineſs to vex and anger the Emperor to purpoſe, and purſue that method continually, it would reſtore him to his former health. 'That ſex being generally provided of 'ſuch a remedy,' the Empreſs applied it immediately, and to that degree, as to ſuffer nothing to be done which he commanded; but ſo croſſed and vexed him in every thing, that the torment ſhe continually gave him, at length forced him into a ſweat, by which means the natural heat being ſtirred up and augmented by ill uſage, it perfectly diſſipated and diſcharged the offending humours that occaſioned his ſickneſs, and the Emperor was perfectly recovered, ſurvived this diſtemper twenty years, and continued in health till he was ſixty.—Camer. oper. ſubciſiv. cen. 3. c. 59. p. 214.

A certain Cardinal was ſo afflicted with a quinſy, that he was almoſt choaked, and the diſeaſe not being conquerable by medicines, his phyſicians left him as incurable. His ſervants minutely expecting his death, fell to plundering his lodgings, taking away the hangings, pictures, ſtatues, carpets, cuſhions, and even his cardinal's robes, while he looked upon them, but could not reprove them, being unable to ſpeak. The Cardinal had an ape, who ſeeing all his houſe-mates providing for themſelves, he thought to come in for his ſhare in the dividend, and entering the chamber, employed himſelf very buſily to ſee what was left for him; and finding nothing but the Cardinal's cap, he clapped it on his head, and friſked up and down, as extremely pleas'd with his new promotion, at which the almoſt expiring Cardinal fell into a very vehement fit of laughter, which broke the quinſy in his throat, and having diſcharged it by vomiting, recovered his health, and after that his ſtolen goods.—George Fortiſcue Fer. Academ. p. 264.

Soleander tells us of a man lying ſick and even at the point of death, when an enemy of his made inquiry of his health; and being informed by his ſervant that he could not live many hours; and he reſolving the ſick man ſhould receive his death from none but him-

ſelf, ruſhes into his chamber, and having, as he thought, ſtabbed him to the heart, left him; but the act proved contrary to the intention, for by the flux of blood proceeding from the wound, and application of proper remedies to the ſore, the patient recovered his health, by a blow that was deſigned to kill him.—Schenck. Obſ. Medic. l. 9. p. 692.

Udalricus Baron of Hoenſton, of conſideration for his valour, but much disfigured by an exuberant wen, which had been long growing, and encreaſing in bigneſs upon him, was a Colonel of the Switzers under the Emperor Maximilian I. and in the war of Milan, being run through the neck, the wound given by his enemy was the cure of his wen, which never returned again, to his great eaſe and ſatisfaction.—Camer. oper. ſub. cent. 3. p. 214.

Jordanus reports of a certain woman, that deſiring to be rid of her huſband, gave him a doſe of poiſon to deſpatch him; but that not operating quickly, and ſhe impatient of delay in ſo important an affair, added a quantity of quickſilver to haſten his death more ſpeedily; but that nimble and weighty ſubſtance, riding poſt through the body, carried off with it the poiſon that lodged in the ſtomach, before it could ſeize upon the vital parts, and ſo freed the man from danger. Auſonius records this

relation

relation in an epigram which ends after this manner, *

The Gods ſent health by a moſt wretched wife,
For when fate will, two poiſons ſave a life.

Sir John Cheek preceptor to King Edward VI. and afterwards Principal Secretary of State, was highly eſteemed by the kingdom, and more by the King, for his integrity and juſtice; being very ſick, and his recovery deſpaired of, the King with great concern inquired of his health from time to time, and being one day told by his phyſicians, 'That he was paſt 'hopes: No,' ſaid the King, 'he will not die 'of this diſtemper, for this morning I begged 'his life of God Almighty, who was pleaſed 'to grant it.' And from that very time, contrary to all expectation, he miraculouſly recovered. This, ſays Mr Fuller, was told by the old Earl of Huntington (who was brought up from his childhood with King Edward) to Sir Thomas Cheek, who was living in the year 1654, and 80 years of age.—Lloyd's State Worthies, p. 194.

Under the intolerable cruelties and oppreſſions of the Sicilian tyrants, thoſe people begged aſſiſtance

* Schenck. Obſ. Medic. l. 7. p. 887.

aſſiſtance and relief from the Corinthians, who ſent them the valiant and prudent Timoleon, who ſoon ſo diſtreſſed the tyrants, that they could find no other way for their own ſecurity, but by hiring two infamous wretches to murder him: And they imagining that the propereſt time and place to do it in, was, when he ſhould be ſacrificing in the temple; it was not long before they found ſuch an opportunity, and drawing near to execute their deſign, a man ſtanding by that knew nothing of their barbarous deſign, gave one of the aſſaſſins ſuch a fatal blow on the head, that he died immediately. His fellow murderer ſeeing the other dead, and ſuſpecting the plot was diſcovered, ran to the altar, begged pardon of the Gods and Timoleon, promiſing if he would give him his life, he would make a full diſcovery of the whole conſpiracy againſt him. In this time the perſon that killed the other villain, having fled was taken, and brought back again before Timoleon, proteſting he was no murderer, but a dutiful ſon that had took a juſt revenge on a villain that had killed his father; which being teſtified to be a great truth by ſeveral there preſent, all the congregation fell into loud praiſes of the Divine Providence, which at once had preſerved Timoleon, freed the Sicilians from falling again under the power of mercileſs

tyrants,

tyrants, and inflicted a juſt puniſhment upon a murderer.—Fitzherb. Pol. et Relig. part. 1. p. 117.

In the Hiſtory of Muſcovy, publiſhed by the Ambaſſador Demetrius, we have a relation of a peaſant, that in queſt of honey leaped into a hollow tree, where he found ſuch a great ſtock that he ſunk up to the breaſt in it, without any poſſibility of extricating himſelf out of that liquoriſh confinement, unleſs the fates would continue his life till he could eat himſelf into liberty, by devouring all the honey. Two days and nights he lived upon nothing but honey, in vain crying out for help in a thick wood, where his voice could not be heard a rood from him: At length came a welcome bear to that tree on the ſame errand, and deſcending it with his poſteriors forward, the man catched faſt hold on his loins, which ſurpriſing the bear with fear of being caught, he pulled with all his force to get out again, and the man keeping his hold, the bear drew him out of his ſweet confinement, which otherwiſe would have been his grave.—Lonick. Theat. p. 687.

CHAP.

CHAP. XXXV.

Of Death, and the many and uncommon ways to it.

By an unalterable decree of Heaven, 'it is 'appointed to all men once to die;' and we are daily ſo ſurrounded with accidents out of the common road to the grave, that it is rather a wonder we ſhould live a day, than linger out threeſcore years. Death mocks and derides the moſt prudent care and foreſight of the wiſeſt mortals that endeavour to avoid it, by haſtening their ends by the ſame means they thought to prevent it. The only way not to be ſurpriſed by death, is to be always provided to die, for then it can never come too ſoon.

Charles II. King of Navarre, by a vicious life in his youth, fell into a paralitic diſtemper in his old age that took away the uſe of his limbs. His phyſicians directed him to be ſewed up in a ſheet that had for a conſiderable time been ſteeped in ſtrong diſtilled ſpirits, to recover the natural heat of his benummed joints. The ſurgeon

geon having ſewed him up very cloſe and ſtrong, and wanting a knife to cut off the thread, made uſe of a candle that was at hand to burn it off; but the flame from the thread reaching the ſheet, the ſpirits wherewith the ſheet was wet immediately taking fire, burnt ſo vehemently, that no endeavours could extinguiſh the flame: And ſo the miſerable King loſt his life in uſing the means to recover his health. —Heyl. Colm. p. 253.

Heraclitus, an Epheſian philoſopher, being ſeized with a dropſy called *anaſarcha*, was adviſed by his phyſicians to daub his body from head to foot with cow-dung, and ſit in the warm ſun, as a proper method to cure it. He obſerved their directions; but his ſervant leaving him alone, and the dogs taking him, by the ſmell and view, to be a wild beaſt, fell violently upon him, and worried him to death.—Fulg. l. 9. p. 1323.

Anacreon, an ancient lyric poet, having outlived the uſual ſtandard of life, and yet endeavouring to prolong it by drinking the juice of raiſons, was choked by a ſtone of a raiſon that happened to fall into the liquor in ſtraining it. —Val. Max. l. 9. p. 270.

Pope Adrian IV. drinking a draught of ſpring water to refreſh himſelf when he was thirſty, a flee falling into the glaſs as he was drinking, it choked

choked him. Tarquin Priſcus died in the ſame manner, by a fiſh-bone ſticking in his throat.—Dinoth. l. 8. p. 557.; Sueton.

Druſius Pompeius, the ſon of Claudius Caeſar by Herculanilla, among other boyiſh tricks, accuſtomed himſelf to throw up a pear and catch it in his mouth; but, in the end, it fell ſo far into his throat, that it ſtopped his breath and ſuffocated him.—Dinoth. l. 8. p. 555.

Terpander, the famous harper of Sparta, as he was ſinging to that inſtrument, opened his mouth ſo wide in ſtraining his voice to the pitch of the harp, that an unhappy wag ſtanding by threw a fig into his mouth in pure jeſt and merriment, which, contrary to the intention of him that threw it, ſtuck ſo faſt in his throat that he was ſtrangled by it before any help could be had to draw it out.—Schenck. Obſ. l. 2. p. 200.

I ſaw a woman, ſaith Bartholinus, ſporting and playing with a little boy; at which time it happened that the child thruſt a needle into the woman's knee, and ſhe neglecting ſo inconſiderable a wound, fell into convulſion fits, and died the third day after ſhe had received the hurt.—Barthol. Hiſt. Ana. p. 42.

Pope Clement VII. was poiſoned by the ſmell of an impoiſoned flambeau that was carried before him, which entering his noſtrils, infected

his brain, and put an end to his days.—Zacch. Queſt. Med. Ligal. l. 2. p. 60.

Sylla, who from ſerving under Marius, and at length ruining him, roſe to the power of Dictator, had an ulcer in his fleſh, which admitting no cure, corrupted and bred ſuch great numbers of lice, that neither proper unguents, changing linen, bathing, or a meagre diet, would deſtroy them. Long he continued under the power of this louſy evil in excruciating torments, till he died, as a puniſhment for putting above a hundred thouſand men to death in cold blood, after he had promiſed them their lives.—Plut. Parel.

Henry I. King of Spain, was crowned whilſt a child, and enjoyed it but two years; for playing, among others of equal age, in his palace at Valentia, he was killed by the fall of a tyle, which made a fracture ſo deep in his ſkull, that he expired the eleventh day after he received the wound.—Lipſ. Monit. l. 2. p. 347.

There was a baker, living in the ſtreet of Rome which is called Suburra, who being ſuddenly taken with a violent ſneezing, ſneezed twenty-three times in a breath, and died the twenty fourth.—Strand. prelect. 4. p. 315.

Two Caeſars that had been Roman Pretors died, one at Piſa, and the other at Rome, as they were putting on their ſhoes. Q. Æmilius Lepidus,

Lepidus, as he was walking out of his bed-chamber into his dreſſing-room, ſtruck his great toe againſt the ſide of the door, and died of the hurt. Caius Aufidius, as he was walking to the Senate Houſe, ſtumbled at a ſtone, fell down, and died immediately. A Rhodian ambaſſador having pleaded the cauſe of that ſtate with great eloquence, and a vigorous mind, before the Senators of Rome, as he was going forth without any ſhow of indiſpoſition, fell down dead. Cn. Bebius Pamphilius, who had executed the office of Pretor, died as he was inquiring of a boy what time of the day it was. L. Manlius Torquatus died at ſupper as he was handing a piece of bread to one of his gueſts. L. Durius Valla, as he was drinking a glaſs of hydromel. Appius Aufrius as he was ſupping down a new laid egg. The Grand Marſhal of Lithuania Kieſki, going over a river in his coach, the bridge broke under him, ſo that he fell into the river, coach, horſes, and all, and was unfortunately drowned.

Tho' we each day our lives with coſt repair,
Death mocks our greateſt ſkill and utmoſt care:
Nor loves the lovely fair, nor fears the ſtrong,
And he that lives the longeſt dies but young.
One mortal feels Fate's ſudden unthought blow,
Another's lingering death approaches ſlow:

'Tis

'Tis then our beſt, ſince thus ordain'd to die,
We know not when, or how, at leaſt not why,
To make a virtue of neceſſity.

A man dreaming that he was torn in pieces by a lion, and looking upon it as a chimera reſulting from the confuſed and diſturbed actions of mind and body in a dream, when fancy predominates over reaſon, ſlighted it; and the next day ſeeing the figure of a lion cut in ſtone, ſupported by pillars, he told thoſe that were walking with him what he had dreamed the night before, and merrily thruſt his hand into the lion's jaw, ſaying, 'Now bite me if thou 'canſt.' He had no ſooner ſpoke the words, but a ſcorpion, which had taken up its lodgings in the lion's mouth, ſtung him in the hand; which poiſonous wound reſiſting all applications, proved his death.—Remark. Prov. ch. 149. p. 150.

Some men have procured their own deaths to gratify a fooliſh humour, as Candaules King of Lydia, who doted ſo much npon his Queen's beauty, that, not contenting himſelf with the knowledge of her perfections, he would needs compel his favourite Gyges to view her naked body; and, for that purpoſe, planted the unwilling gentleman ſecretly in her chamber, where he might ſee her undreſſing herſelf in going

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ing to bed; but this intrigue was not carried ſo ſecretly, but the Queen had a glimpſe of Gyges at his leaving the room; and, underſtanding the matter, took herſelf to be ſo highly affronted, that ſhe forced him the next day to requite the King's impertinence and folly with a wretched act of treaſon; for Gyges being conducted by the Queen into the ſame chamber, killed Candaules, and was gratified with the Queen's being made his wife, and the crown of Lydia, over which kingdom he reigned thirty-eight years.—Herodot. l. 1. p. 5.

Others have haſtened their deaths by reſolving to do the public good, in oppoſition to the intereſt of particular perſons. Thus that incomparable Emperor Probus, that from a turbulent and confuſed eſtate, had brought the Empire into a peaceable and flouriſhing condition, being heard to ſay, 'That e'er long he 'would put things into ſuch a poſture, that mili-'tary men ſhould ſignify very little,' his ſpeech was ſo diſguſted by the ſoldiery, whoſe trade was war, that they entered into plots and conſpiracies againſt him; and, in the end, to their ſhame and the Empire's irreparable loſs, procured his death.—Imper. Hiſt. p. 290.

Many have been warned of their deaths, and yet have had no power to eſcape it; for either their preſumption of ſecurity has puſhed them on

on to facilitate the malice of their enemies, or elſe their caution and circumſpection has contributed to haſten it by the methods deſigned to prevent it.

Alexander the Great was intreated by the Chaldeans not to enter into Babylon, as a place that would be fatal to him. When he was in India, he was told by an Oracle, he ſhould be poiſoned at Babylon. In a dream he had ſeen Caſſander repreſented to him as his murderer; but he ſaid no credit was to be given to dreams; and ſo gave Caſſander opportunity to adminiſter that poiſon which was ready prepared for him in Babylon.—Valer. Max. l. 1. p. 22.

Julius Caeſar was prayed by his wife Calpurnia not to go that day into the Senate Houſe, becauſe the night before ſhe had dreamed he was killed there by many wounds. He had often notice by Spurina to take care of himſelf on the Ides of March. One thurſt a note into his hand as he was entering the Senate Houſe, ſhowing him his danger, and the names of the conſpirators; but he put it among the reſt of his papers, never read it, and ſo was barbarouſly murdered.—Val. Max. l. 1. c. 7. p. 19.

Henry of Lorrain, Duke of Guiſe, who lived in the reign of Henry III. of France, had notice from Rome, Spain, Lorrain, Savoy, and other foreign places, as well as out of his country, that

that a conſpiracy was formed by the King to take away his life. The Almanacks had foretold it. The Duke was forewarned of it the day before his death in a piece of paper wrapped up in his napkin, which he uſed at dinner; but he under-writ with his own hand, 'They 'dare not;' and, with great diſdain, threw it under the table. When he was in council, and wanted a handkerchief, Pericard, his ſecretary, gave him notice of it in a paper tied up in the corner of the handkerchief, in theſe words: 'Come forth, ſave yourſelf, or you are a dead 'man.' The Duke feels ſtrange emotions and alterations in himſelf, but all would not awaken him. Then the King called him out of the council to come into his cabinet, as if he would confer with him about ſome important affair; and, as he was putting by the tapeſtry to enter, the ſeven gentlemen appointed by the King to be his butchers, with ſwords and daggers, wounded him to death.—De Serres Gen. Hiſt. France, p. 821.

A conſiderable time before the Duke of Buckingham was murdered by Felton, Sir Clement Throckmorton adviſed him to wear a privy coat; the Duke took his counſel very kindly, but gave him this anſwer, 'That he thought 'a coat of mail would ſignify little in a popu-'lar commotion, and from any ſingle perſon 'he

'he apprehended no danger.'—Reliqu. Wott. p. 114.

An officer in the King's wardrobe in Windſor Caſtle, an honeſt and diſcreet perſon, about fifty years of age, who, when he was a ſchool-boy, Sir George Villers, the Duke of Buckingham's father, took much notice of, and laid ſeveral obligations upon him. This gentleman, as he was lying in his bed perfectly awake, and in very good health, perceived a perſon of a venerable aſpect draw near his curtains; and, with his eyes fixed upon him, aſked him if he knew who he was. The poor gentleman, after the repetition of the ſame queſtion, recalling to his memory the preſence of Sir George Villers, anſwered, half dead with fear, he thought him to be that perſon. He replied he was in the right, and that he muſt go and acquaint his ſon from him, 'That unleſs he did ſomething to 'ingratiate himſelf with the people, he would 'be cut off in a ſhort time.' After this he diſappeared, and the poor man next morning conſidered all no otherwiſe than a dream. This was repeated with a more terrible aſpect the next night, the perſon telling him, 'Unleſs he 'performed his commands he muſt expect no 'peace of mind;' upon which he promiſed to obey him. The lively repreſentation of all to his memory ſtrangely perplexed him; but, conſidering

ſidering he was a perſon at ſuch a diſtance from the Duke, he was ſtill willing to perſuade himſelf that he had been only dreaming. The ſame perſon repeating his viſit a third time, and reproaching him for breach of promiſe, he had by this time got courage enough to tell him, that it was a difficult thing to gain admiſſion to the Duke, and more difficult to be credited by him; that he ſhould be looked upon as a malcontent or madman, and ſo be ſure to be ruined. The perſon, after a repetition of his former threats, replied, 'That the Duke was 'known to be of very eaſy acceſs; that two or 'three particulars he would and did tell him, 'and which he charged him never to mention 'to any other perſon, would give him credit;' and ſo repeated his threats, and left him.

This apparition ſo far confirmed the old man, that he repaired to London, where the court then was; and, being known to Sir Ralph Freeman, who had married a lady nearly allied to the Duke, he acquainted him with enough to let him know there was ſomething extraordinary in it, without imparting to him all the particulars. Sir Ralph having informed the Duke of what the man deſired, and of all he knew in the matter, his Grace, according to his uſual condeſcenſion, told him, that the next day he was to hunt with the King; that he would land at

Lambeth Bridge by five in the morning, where, if the man attended, he would talk with him as long as ſhould be neceſſary. Accordingly, the man being conducted by Sir Ralph, met the Duke, and walked aſide in conference with him near an hour; Sir Ralph and his ſervants being at ſuch a diſtance that they could not learn a word, though the Duke was obſerved to ſpeak ſometimes, and that with commotion. The man told Sir Ralph, in his return over the water, that, when he mentioned his credentials, the ſubſtance of which, he ſaid, he was to impart to no man, 'The Duke ſwore he could come to 'that knowledge by none but the Devil; for 'thoſe particulars were a ſecret to all but him-'ſelf and another, who, he was ſure, would ne-'ver ſpeak of it.'

The Duke returned from hunting before the morning was ſpent, and was ſhut up for the ſpace of two or three hours with his mother in Whitehall; and, when he left her, his countenance appeared full of trouble, with a mixture of anger; and ſhe herſelf, when the news of the Duke's murder was brought to her, ſeemed to receive it without the leaſt ſurpriſe, and as a thing ſhe had long foreſeen.—Epitome of the Earl of Clarendon's Hiſtory of the Rebellion, p. 20. 21. 22.

Among

Among all the inſtances of this kind, nothing is more common than what is generally called a death watch; and is vulgarly believed wherever it is heard, that ſome of the family muſt die in a ſhort time after, which is a ridiculous fancy crept into vulgar heads, and employed to terrify and affright people, as a monitor of approaching death: And, therefore, to prevent ſuch cauſeleſs fears, I ſhall take this opportunity to undeceive the world, by ſhowing what it is, and that no ſuch thing is intended by it. It has obtained the name of a death watch by making a little clinking noiſe like a watch; which giving ſome diſturbance to a gentleman in his chamber, who was not to be affrighted with vulgar errors, it tempted him to a diligent ſearch after the true cauſe of this noiſe, which be pleaſed to take in his own words. 'I have been,' ſays he, 'for ſome time ſince accompanied with this lit-'tle noiſe. One evening about the reſt I ſat 'down by a table from whence the noiſe pro-'ceeded, and laid my watch upon the ſame, 'and perceived, to my admiration, that the 'ſound made by this inviſible automaton was 'louder than that of the artificial machine. Its 'vibrations would fall as regular, but withal 'quicker, which, upon a ſtrict inquiry, was 'found to be nothing but a little beetle or ſpi-'der in the wood of the box. Sometimes they

'are

'found in the plaſtering of a wall, and at other 'times in a rotten poſt, or in ſome old cheſt or 'trunk, and the noiſe is made by beating its 'head on the ſubject that it finds fit for ſound.' The little animal that I found in Auguſt 1695, ſays Mr Benjamin Allen *, was about two lines and a half long, calling a line the eighth part of an inch; the colour was a dark brown, with ſpots, ſome lighter, irregularly placed, which could not eaſily be rubbed off, which the gentleman above named obſerved, with its whole compoſure and ſhape by a microſcope, and ſent the whole relation of it to the publiſher of the Philoſophical Tranſactions of the Royal Society. Some people, governed by common reports, have fancied this petit animal a ſpirit ſent to admoniſh them of their deaths; and, to uphold the fancy, tell you of other ſtrange monitors altogether as ridiculous; for, though I do not deny but that, in ſome particular caſes, God Almighty may employ unuſual methods to warn us of our approaching ends, yet ordinarily ſuch common and unaccountable talk is nonſenſe, and depends more upon the fancy, kept up by a delight in telling ſtrange things than any thing elſe. It is all one to a good man whether he has a ſummons or not, for he is always ready either with or without it.—Athen. Orac. vol. 1. p. 231.

CHAP.

* Phil. Tranſ. anno 1698, p. 376.

CHAP. XXXVI.

Deformity not always a Sign of an ill Man.

THE common received axiom, that obliges men to mark, or beware of thoſe that God hath marked with any ſignal deformity, does not conſtantly hold true with reſpect to all men; for, though ſome of them are as perverſe and wicked in their inclinations as if nature had ſtuck up a buſh in their miſhapen bodies, to warn men to avoid their converſation; yet we find others ſo affable, courteous, and honeſt, that nature ſeems to make amends for the diſadvantageous figure of their outſides, by endowing them with ſuch excellent internal qualifications, as renders their converſe deſireable, and eradicates the blemiſhes in their outward lineaments.

There was never a greater uniformity of body and mind than in our own King Richard III. for in both he was equally deformed. He was low of ſtature, crook-backed, hook ſhouldered,

dered, ſplay-footed, goggle-eyed, his face ſmall and round, his complexion ſwarthy, and his left arm withered from his birth; born, ſays Truſſel, a monſter in nature, with all his teeth, hair on his head, and nails on his fingers and toes. Thoſe vices which, in other men, are paſſions, in him were habits. His cruelty was not caſual, but natural; and the truth of his mind was only lying and falſhood.—Hiſt. Eng. octavo, vol. 1. p. 309.

Philopaemen, commonly called the Great, was a perſon of a very mean aſpect, and one that took no care to ſet himſelf off with rich apparel, by which means he was often affronted by ſuch people as could not diſtinguiſh the man from his clothes. He ſent notice to one of his friends in Megara that he would take a ſupper with him, who went immediately to market to provide an entertainment for him; and ordered his wife, in the mean time, to right up the houſe, that it might be fit to entertain ſo noble a gueſt. Philopaemen, it ſeems, made greater haſte than his attendants; and the wife of the houſe, by the meanneſs of his dreſs, taking him to be a ſervant, employed him in cleaving wood for the fire, which he was buſy at when his friend returned from the market, who being aſtoniſhed at the ſight, ſaid, 'Why does my 'great friend Philopaemen diſhonour himſelf

'and

'and me, by ſtooping to ſo mean an office?' The great man, with a chearful and obliging ſmile, anſwered, 'I am taking penance for 'my homely face, and bad apparel.'—Lipſ. Monit. l. 2. c. 15. p. 356.

Atila, King of the Hunns, ſurnamed the Wrath of God, had a very deformed body, to which his mind correſponded, as may be ſeen by the horrible devaſtations he made where his armies prevailed. The ſame is reported of Haly Baſha of Epirus, by Buſbequius, in his third epiſtle, p. 115.—Zuin. Theat. Vol. ii. l. 2. p. 288.

An Emperor of Germany coming by accident into a church, where he found an ill favoured crooked prieſt ſaying maſs, 'Pene por-'tentum naturae,' that ſeemed a ſcandal to human nature, the Emperor deſpiſed him, as unfit to diſcharge the ſacred offices of the church; but hearing him read in the pſalm appointed for the day, 'It is He that made us, and not we 'ourſelves,' the Emperor reproved himſelf for his proud and harſh opinion; and inquiring into the qualifications of the prieſt, and finding him a perſon of exemplary piety and erudition, he made him Archbiſhop and Elector of Cologn, which great preferment he diſcharged with all the care and fidelity imaginable.—Fitzherbert of Relig. and Policy, par. 1. c. 8. p. 85.

Æſopus,

Æſopus, well known by the Fables that have obtained ſo great a reputation in the world, was ſo much deformed in body, had ſo ill a face, and a ſtuttering delivery of his words, that one can ſcarce determine whether he was more obliged to be grateful to nature for his being, or to complain and rail againſt her; to which misfortunes we may add his being a ſlave; yet, in theſe circumſtances, which made him the deriſion of all the world, he preſerved the freedom of his mind independent from the frowns of fortune; and, by the excellency of his wit, ſupported himſelf under all theſe evils without complaining, which gave him eſteem among all people who had ſenſe enough to diſcern a clear and bright ſoul in the dark lanthorn of a deformed body.—Cael. Rhod. A. L. l. 15. c. 26. p. 707.

Craeſus King of Lydia was a wiſe but deformed Prince; and having invited Anacharſis the philoſopher to reſide in his court, and aſſiſt in his councils, he told him that he was not inſenſible the world accounted him a monſter among men, which was no fault of his, for he did not make himſelf; but in this he acknowledged himſelf to be a monſter, 'That he had 'no philoſophers, or men of learning and inte-'grity, in his court, to fill his council table.'—Fitzherb. Rel. and Pol. par. 1. c. 8. p. 59.

Bocchyris

Bocchyris King of Egypt, whoſe name was made a proverb to ſignify juſt judgment, 'Boc-'chyris Judicium,' was deformed to the laſt extremity; yet, in wiſdom, juſtice, and knowledge, excelled all the monarchs that went before him.—Diod. Sic. Rer. Antiq. l. 1. c. 2. p. 30.

Socrates, the ſon of Sophroniſcus, an excellent and learned philoſopher, had a very ill countenance, with ſeveral other corporal defects, who hearing his two wives Xantippe and Myrto, in a fit of jealouſy, braul and ſcold at one another, till their loud and unruly tongues were offenſive to his ears, he ſaid, 'Fie for 'ſhame, why do you two beautiful women fall 'foul upon one another about ſo ill favoured a 'fellow as Socrates is!' And yet, with all his faults, Apollo pronounced him 'to be the wiſeſt 'man in the world.'

Hannibal had but one eye, yet carried his arms to the very gates of Rome. Homer was blind, and yet, ſays Tully, in his Tuſculan Queſtions, made more accurate deſcriptions of men and things than any other poet that hath hitherto ſucceeded him. Democritus was alſo blind, and yet, as Lucretius affirms, he ſaw more than all the Grecian world beſides. Angelus Politianus had a noiſome tetter in his noſe, yet none arrived to a greater excellency

in ſpeaking or writing. Seneca was lean, harſh, and ugly; Horace blear eyed; and yet their exquiſite parts have given them an immortal fame. Ignatius Loyola, founder of the Order of Jeſuits, receiving a hurt in his leg at the ſiege of Pampelona, which rendered him incapable of being further ſerviceable in war, or at court, made good that ſaying of Macrobius, 'Vulnus 'non penetrat animum,'—'a wound in the body 'does not affect the ſoul,' betook himſelf to the uſe of his beads, by which he gained a greater fame among the Romaniſts than ever he could have done with the uſe of his limbs, either in the court or camp. Alexander *, the Macedonian conqueror, was but a little man, and yet his valour gave him the name of Great, to whom the world ſeemed too ſmall a compaſs for his ſword to range in. Uladiſlaus † King of Poland, ſurnamed Locticus, which in the Poliſh language ſignifies an Ell, alluding to his dwarfiſh ſtature, although he reigned at that time but four years, yet he fought more victorious battles againſt the Sileſians and Bohemians, and, after his reſtoration againſt the Teutonic Order, in Pruſſia, than all his tall and able bodied predeceſſors.—Burt. Mel. par. 2. ſect. 5. p. 195.

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* Suet. c. 1. † Hiſt. Poland, tom. 1. p. 27.

The Lord Burleigh, that famous counſellor to Queen Eliſabeth, was not beholding to nature for ſhape and proportion of body, but for learning and wiſdom, and integrity, had no ſuperior, ſcarce an equal, in the age he lived in. —Hiſt. Q. Eliſ. by Mr Cambden, p. 116.

The late Lord Marquis of Worceſter, ſon and heir of his Grace the Duke of Beaufort, made no figure in the world by his ſtature, and yet there was ſcarce a greater ſoul, or a more knowing and upright man in the world, as all that had the honour of his converſation will acknowledge, though the latter times he lived in gave him no opportunity to ſhew the excellency of his parts.—But there are ſo many great examples in this kind to be met with every where, that I ſhall forbear giving the reader any further trouble on this head.—Ibid.

CHAP.

CHAP. XXXVII.

Wonderful Deliverances from Death, and other Dangers.

To court danger is raſhneſs, and a folly to fly from it when honour and the public intereſt invits one to ſhare it, is too great puſillanimity and cowardice for a man to be guilty of; but to do one's duty, and leave the iſſue to an omnipotent and over-ruling Providence, is to act like a brave man, and a Chriſtian. Sometimes danger is rather imaginary than real, the ſtarts of a ſudden and unadviſed fancy, which vaniſhes upon a more deliberate ſcrutiny, and other whiles the very ſtratagems employed for deſtruction, by ſome ſtrange turn of Providence, proves the means of deliverance. 'Stultum eſt 'timere quod vitari non poteſt,' ſays Seneca, 'it 'is a folly to fear what cannot be avoided, or 'to be diſcouraged at all, for he who gives 'conſent to that paſſion, throws away his own 'arms, and opens his breaſt to the ſword of his 'enemy.'

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The Turks, with an army of a hundred thouſand men, by the advice of the French, who were in great numbers in the Ottoman army, and ordered the diſpoſition of it, having cut off the communication between the Germans and Peter Waradin, deſtroyed a thouſand brave men of Count Bucquoy's regiment, with 250 waggons carrying proviſions to the imperial army, and a hundred ſhips belonging to their ſutlers, (ſo that the Germans muſt have inevitably periſhed, if God, had not almoſt miraculouſly preſerved them) fell upon the Prince of Baden's army at Salankement, which conſiſted but of forty-five thouſand men, Auguſt 18th 1691, when Fortune ſo favoured the Turks, that the Chriſtian Generals themſelves deſpaired of ſaving one man in that bloody action, ſince there was no place to fly to for ſuccour: However, armed with deſpair they redouble their diligence, and in contempt of death and danger furiouſly ruſhed upon the enemy's ſquadrons, which being obſerved by thoſe Germans that attended the baggage (and remained for reſerves) how their fellow ſoldiers were beſet on all ſides, and were fighting in a continual fire, they were aſhamed to be only ſpectators of the tragedy, therefore haſtened to ſuccour thoſe that were ready to turn their, backs, and with their ſhouts gave a ſtop

to

to their flight. Matters ſtanding in this deſperate condition, the main body of the army, commanded by the Brandenburgh Generals Barſus and Brandt, came timely in to the aſſiſtance of Count Sarau, who, by theſe ſuccours, rallied his men, and defended his poſt till an hour before night, when the brigades of Hoffkirchen and Caſtelli, with the left wing commanded by Prince Lewis of Baden in perſon, advancing towards that ſide of the Turkiſh army, which was not yet intrenched, ſo eagerly aſſaulted them, that they forced and entered the enemies camp, driving them from their riſing grounds where they had planted their cannon; which when the Hungarians and Raſcians obſerved, they, who till that time, were ſomething backward, and watched an opportunity to eſcape, came thundering down with renewed courage, entered the Turkiſh camp, and cut down all before them, ſo that the Turks were utterly overthrown, and their horſe betook themſelves to flight; but that part of the foot who were incloſed, through anger, rage, and deſpair, ſcorning to take quarter, and the Chriſtians being unwilling in their heats to give it, were all cut to pieces. In this memorable battle, the bloodieſt that has been fought in ſeveral ages, the Turks loſt above 25000 men, with the Grand Vizier, and many principal officers;

officers; and the Chriſtians 3161.—Epit. Turk. Hiſt. Vol. 2. p. 377.

Charles IX. of France, having formed a wretched and barbarous deſign to maſſacre all the Proteſtants of France, cauſed as many of them as he could, eſpecially of the leading men among them, to come to court, that he might cauſe them to be murdered in his ſight, while, by his orders, the ſame was to be done, upon the ſame day, and hour, in all the other parts of the kingdom. Monſieur de la Force, with his two ſons, came, and were among the firſt who were to be aſſaſſinated. The father, and the eldeſt ſon were ſoon deſpatched, and the younger ſon James, who was but fourteen years of age, but of a ready wit, feigned himſelf dead, upon his receiving the firſt blow, and fell at length between his father and his brother, who were killed dead; he had alſo ſo much preſence of mind, as to take off a diamond of great value, which his father had upon his finger, and to put it into his mouth, with another which he had himſelf, that he might have ſomething to pay for the cure of his wound, and to maintain himſelf in ſome private place till the ſtorm was over. Among others that came afterwards to pillage the dead of their clothes, was the maſter of a tennis court, who knew Monſieur de la Force's ſons, becauſe they had ſometimes played

played there, and was touched with compaſſion for them. James, who knew him, thought he might truſt himſelf with him, and tell him, that he was not quite dead. The maſter of the tennis court being overjoyed to ſee him yet alive, provided him an old cloak and hat, (for he had been already robbed of his clothes) and giving him a lanthorn in his hand, put him before him as if he had been his ſervant, and ſo directed him to his houſe as he followed him. His wife inquired who he was, he ſaid, 'That 'was nothing to her, whoſe buſineſs was only 'to treat him kindly.' She judged by this that he was ſome Hugonot of note, and was confirmed in her opinion by the diamonds ſhe ſaw upon his fingers, which ſhe was very deſirous to have; and therefore, after ſome time, ſaid to her huſband, he ought to put him out of doors, leſt he ſhould bring himſelf into trouble, and repeated theſe diſcourſes ſo often, that the maſter of the tennis court acquainted Monſieur de la Force with it, who told him, he thought he knew, by the ſigns ſhe made, what his wife would be at, and accordingly gave her one of the diamonds, which procured him peace and quiet for ſome days. But becauſe he had kept the biggeſt and beſt, her wicked covetous humour ſoon returned, to the great diſquiet of her huſband, who was an honeſt man, and

could not approve her ſordid behaviour. He therefore deſired Monſieur de la Force not to ſatisfy her covetouſneſs, but to remove to ſome other place, which they ſoon agreed ſhould be to Monſieur de Biron's, who received him with abundance of joy, put him into his livery as one of his pages, and ſent him to Biron, where his wound being cured, he went thence to Guyenne, and ſtaid there till the perſecution of the Proteſtants was over. He afterwards went to the war, and ſignalized his bravery, which brought him into favour with Henry III. and Henry IV. who made him Maſter of his Wardrobe, and Captain of his Life Guards; then in gratitude he married Monſieur de Biron's daughter, and at laſt was advanced to the dignity of Duke, Peer, and Mareſchal of France, and died full of riches and honour at fourſcore years of age.—Memoirs of the Court of France, p. 55.

Chingius Chan, the firſt of the Tartarian Emperors, flying from an engagement, where he was deſeated; and ſeeing himſelf cloſely purſued, crept into a buſh, ſurrounded with briars, to hide himſelf, where he was no ſooner laid, but an owl perched upon the top of it; which when the purſuers ſaw, they neglected the ſearch of that buſh, ſuppoſing no man was there,

there, where ſo timerous a fowl ſate ſecurely; by which means Chingius preſerved his life; in memory thereof, the Tartars have an owl in great veneration.—Dinoth. memorab. l. 4. p. 310.

King Charles II. after Worceſter fight, riding in a diſguiſe, before Mrs Jane Lane, on a journey, in order to get beyond ſea, his horſe caſting a ſhoe, was obliged to lead him to a ſmith's ſhop, to have it put on again. The ſmith aſked the King what news? Who anſwered, 'That it 'was thought the King was gone into Scot-'land.' The ſmith replied, 'no doubt but he 'is hid ſome where in England, and wiſhed he 'knew where, for he could get a thouſand 'pounds for taking him.' The King departed from thence; and conſulting how to eſcape the troopers in Eveſham, fell into a village where a troop of horſe was drawn up, which ſtopt the way; but as ſoon as they came near, the Captain civilly commanded his troop to open to the right and left, 'and ſo they paſſed 'ſafely through a troop that was in ſearch of 'the King.' The King being ſick at Mr Norton's houſe at Leigh in Sommerſetſhire, which was the end of that journey, the butler took him into the wine cellar, to give him a glaſs of wine, and preſented it to his Majeſty on his knees, which the King aſking the reaſon of, the

the butler, whose name was John Pope, replied, 'Sir, I know you, and will die before I 'will betray you,' and kept his word.—Hist. Engl. Oct. vol. 2. p. 318.

CHAP.

CHAP. XXXVIII.

Of Perſons Diſcontented under happy Circumſtances.

A PRUDENT man never falls into that fault either through humour, affectation, or diſappointment, but is ſtill in an even temper in all conditions, which is a ſign of good nature and a ſound judgment. For a man to be proud of his fortune, is the way to procure envy from others; but, to be diſcontented in proſperity, is to take revenge upon one's ſelf. How many thouſands want what thou enjoyeſt, and myriads that live in anguiſh under the ſenſe of thoſe neceſſities that thou art exempted from! '*O For-*
'*tunatos nimium bona ſi ſua norint!*'—'Thou art
'happy if thou couldſt be contented and ac-
'knowledge thy happineſs;' but we ſee, by the following examples, there is ſcarce any condition in the world but men either wiſh to exceed it, or ſoon grow weary of it for another.

Caius Caligula would bitterly complain and rail at the happineſs of the times he had the ill luck

luck to reign in; for nothing, ſaid he, is ſo pleaſant and diverting as public calamities. He envied the felicity of Auguſtus, whoſe reign was honourable and remarkable in the ſlaughter and deſtruction of the legions under Quintilius Varus; and that of Tiberius, whoſe fame would remain till after ages by the ruin of the theatre at Fidaenae. Some Emperors, he ſaid, were illuſtrious by the burning of cities and ſtately edifices, the depopulation of countries, murdering men, and raviſhing women; whereas his reign would be ſoon buried in oblivion by a ſeries of continued proſperity; and therefore repeated his wiſhes to the Gods to ſend the plague and famine into his dominions, or that the earth might open and ſwallow up the inhabitants, to render his reign more remarkable.—Suet. l. 4. c. 31. p. 184.

Pope Adrian VI. ſeeing the Lutherans increaſe, notwithſtanding all the care was taken to extirpate them, and that the Turks were with a great army on the confines of Italy, he grew ſo peeviſh and diſcontented, while wallowing in plenty, that he fell ſick, and died in the ſecond year of his pontificate, ordering theſe words to be engraved on his tomb: '*Hadrianus Sextus hic ſitus eſt, qui nihil ſibi infelicius in hac vita, quam quod imperaret, duxit.*'—'Here lies Hadrian the Sixth, who had nothing in his

'his whole life that fell out ſo unhappily to him 'as his being made Pope.'—Prid. Introd. to Hiſt. p. 144.

Dionyſius ſenior, though he was the richeſt and moſt potent tyrant in his time, yet was exceedingly afflicted and diſcontented in his mind becauſe he could not make better verſes than the poet Philoxenus, and diſpute more learnedly than Plato the philoſopher; therefore, in great wrath and vexation, he threw one into a dungeon, and drove the other into baniſhment. —Plut. Moral. lib. de Anim.

Xerxes was a fop, who, environed with all human delights, propoſed a reward to him that could find out others. And he is not much leſs ſo who cuts off any of thoſe pleaſures that Nature has provided for him. Philoſophy does not contend againſt natural pleaſures, provided they be moderate, and only preaches moderation, not a total abſtinence.—Mont. Eſſ. Eng. vol. 3. p. 541.

A French gentleman, whoſe name was Le Merre, had a plentiful eſtate, was in favour at court, happy in a good wife, and dutiful and ingenious children, and many friends; but (upon his being denied an office, that he neither wanted, nor would have been any addition to his honour or fortune if he had obtained it) caſt himſelf into ſuch an intolerable diſcontent, that

that made him forget what he had, and what he was; and, inſtead of deſpiſing that little diſappointment, ſuffered the ſenſe of it to ſeize ſo violently upon his ſpirits, which prevailing by inſenſible degrees, firſt took away his ſenſes, and then his life.—Le Fer Hiſt. Fr. p. 206.

The happineſs of Quintus Metellus was admired among the Romans: He had *bona animi, corporis et fortunae*, all the excellencies of mind, body, and fortune; ſo P. Mutianus Craſſus, and Cato, Curius, and Fabricus, were celebrated for their fortune, government of their paſſions, and contempt of the world; yet none of all theſe great men were ſo happy as to be free from diſcontent, but had their particular cares and diſquiets, which, though they had the knack of concealing from vulgar notice for a time, they were diſcovered at laſt; for Metellus, Craſſus, and Cato, ſlew themſelves, which was too great a proof of their diſcontented minds.—Burt. Mel. par. 1. p. 66.

CHAP.

CHAP. XXXIX.

Diſſimulation and Hypocriſy.

In politics, men are taught to comply with the times, and not to oppoſe where they are not in power or poſſibility to gain their points, becauſe ſelf-preſervation is a principle in nature, never to be deſerted; but this will not hold in religion, where virtue is at all times to be the guide of our actions. Sincerity is a ſtranger in our days. Truth is ſeldom ſpoke; and to keep one's word is out of faſhion. Men of integrity are a ſort of ſuperannuated folks, and nobody imitates them, though all people admire and love them. Simplicity and friendſhip are turned into diſſimulation and hypocriſy, by which they draw men into their toils, and then off goes the angel of light, that the devil may appear in his own likeneſs.

One of Julius Caeſar's great blemiſhes was, that he had perfectly learned the arts of diſſimulation and hypocriſy; for, though he pretended

to love and honour Pompey, yet he ſought and accompliſhed his deſtruction. When Cicero publicly reproached him, he would neither anſwer him, or ſeem to be angry with him; and yet, at the ſame time, puſhed on Clodius againſt him, and cauſed him to be baniſhed. If he thought any man his enemy, he would ſeem, out of greatneſs of ſoul, to condemn and deſpiſe him, as an incompetent adverſary; but would never fail to gratify his own malice, and be revenged on him by ſome other hand, while he was hid behind the curtain that gave the blow.—Zuing. Theat. Vol. i. l. 2. p. 146.

Charles IX. of France was alſo a proficient in this ſcience; for he had ſugar in his mouth, while the venom of revenge and malice was boiling in his heart. A little before the Pariſian maſſacre, that was of his own contriving, he invited the Admiral Coligny to court, careſſed him in a particular manner, called him Father, proteſted he had a great eſteem for his parts and perſon, and vowed, for the future, to govern himſelf and kingdom by his prudent counſel; and yet all this time had murder in his heart, which ſhortly after was barbarouſly executed.—French Hiſt. p. 124.

Richard Duke of Glouceſter was ſo artificial a diſſembler, that there was more danger in his ſmooth than his rough behaviour; and, at the

ſame

ſame time, refuſed the crown when offered him, when the whole kingdom knew he was wading through a ſea of blood, and a hell of other miſchiefs, to rob the lawful heir of it.—Eng. Hiſt. Octav. Vol. i. p. 298.

To come near to our own times, the Engliſh Rebellion was but one continued ſeries of diſſimulation and hypocriſy, both in the Engliſh and Scots rebels; they both promiſed the preſervation of the King's perſon, crown, and dignity, and yet raiſed a war, and endeavoured to kill him in the field. They both covenanted to make him a glorious King, and deliver him from his enemies; and yet, when the King put himſelf into the hands of the Scots for his ſafety, they ſold him to the Engliſh for L. 40,000, who inhumanly and barbarouſly murdered him. —Collected from the Hiſt. Engl.

Oliver Cromwell was a hypocrite in perfection; for, though he had more than ordinary ſenſe and courage, yet he could artificially appear one of the ſilliеſt and tameſt animals in the world, when he found that ſnivelling, whining, and canting, would better advance his deſigns among the giddy herd of fanatics. He was of no one faction in religion, and yet, by his deep diſſimulation, kept himſelf the ſupreme head of them all. He cajolled the preſbyterians; flattered the independants; careſſed the ana-

anabaptiſts; and kept them in continual jars with one another, that they might have no leiſure to unite againſt himſelf. He took the King from Holmby, under pretence of giving his Majeſty better uſage than he had from the parliament; and then, by purging the houſe, and ſetting up non-addreſſors among the Rump, ſpilt the blood of the Lord's anointed. He firſt heated the Rump againſt the army, for daring to preſcribe laws to their maſters; then enraged the army againſt the Rump, as betrayers of their truſt. At length, ſtruck in with the army, turned the Rump out of doors, and then, having ſworn againſt the government of a ſingle perſon, ſet up himſelf Lord Protector, &c.—Ibid.

Sir Henry Vane was a man of great natural parts, and moſt profound diſſimulation. His unuſual phyſiognomy (though neither his father or mother were remarkable for their beauty) made men imagine ſomething extraordinary in him, and his whole life verified that imagination. From his ſtudies in Oxford he went to Geneva, where he was firſt tainted with that bitter prejudice to the church of England which he afterwards diſcovered upon all occaſions; in which place he was a preſbyterian. In this giddineſs, which much offended, or ſeemed to offend his father, who ſtill appeared highly conformable,

formable, he tranſported himſelf into New England, where he was choſen Governour, and there demeaned himſelf like an Independant; but he not long liking that ſort of people, nor they him, he returned again into England, and being made Treaſurer of the Navy, a place of great truſt and profit, it carried him to church again. After this, he ſided with Mr Pym and other diſcontented or ſeditious perſons, and ſeemed again at the head of that faction againſt the Earl of Strafford. In the heat of the Rebellion, he ſided with the Anabaptiſts; and, in Oliver's time, herded with the Fifth Monarchiſts, writ in defence of their principles; and, in the mean time, by his often ſhifting the ſcene, gave people the liberty of ſaying, 'He 'was no further of any religion than it counte-'nanced faction and rebellion.'—Hiſt. Rebel. Epit. p. 99.

Hypocriſy was a talent peculiar to the Earl of Shaftſbury, who, of all men living, could moſt eaſily turn himſelf into all ſhapes, and comply with all diſpoſitions; having, by long practice, got the ſkill to cover his hooks with baits fitting every humour. The covetous, who are no ſmall number of the pretended godly party, thoſe he was wont to feed and deceive with hopes of wealth and new ſequeſtrations; the ambitious with pride and vain-glory; the non-

non-conformiſt zealots with promiſes of liberty in religion; ſometimes not refuſing to ſtoop lower, and even to ſerve and aſſiſt the pleaſures and debauches of men that way inclined, if he found them any way fit for his purpoſe. Wherefore the ſaid Earl obſerving in the Duke of Monmouth a mind raſh, unſteady, and ambitious, ſoon made him an eaſy prey to his wicked ſubtilty, diſguiſed under fair and plauſible colours.—Conſpir. againſt Charles II. p. 148.

CHAP.

CHAP. XL.

Of Dreams, and the wonderful Occurrences revealed by them.

The axiom in law that ſays, 'The abuſe of 'things does not impeach the lawful uſe of 'them,' may be juſtly applied to dreams; intimating that we ought not to give too much or too little credit to them; for, if they are of no other uſe to us, yet we ought to value them, as they are the reſults of our conſtitutions, and the moſt infallible diſcoverers of our tempers, whether moſt inclining to be ſanguine, choleric, flegmatic, or melancholy; to which I ſhall add nothing elſe concerning them, but what I have borrowed from Seneca, viz. 'That our actions 'and diſcourſes in the day time cauſe our fan-'cies to work upon the ſame ſubjects when we 'are aſleep.'

The night before Polycrates King of Samos began his expedition againſt Oretes, Lieutenant Governour to Cyrus in Sardis, his daughter dreamed that ſhe ſaw her father mounted up in the

the air, and that Jupiter came and waſhed his body, and the ſun was ſo kind to anoint it; and her dream came to paſs; for, as ſoon as Oretes had got him into his power, he cauſed him to be hanged upon a very high gibbet, where he was waſhed with the rain, and his greaſe was melted with the heat of the ſun.—Camerar. Oper. cen. 2. c. 57.

Two very loving friends travelling together in the confines of Arcadia, when they came to Megara, one took up his lodgings in a friend's houſe, and the other lodged in an inn. He that lodged with his friend thought he ſaw in his ſleep his fellow-traveller begging his help againſt the inn-keeper, who was attempting to murder him; upon which he leaped out of bed, with a reſolution to ſee after his friend, but, conſidering further on it, he thought it but a dream, and went to bed again. He was no ſooner aſleep, but his friend appears a ſecond time, wounded and bloody, ſaying, 'Revenge 'my death, for I am killed by the inn-keeper, 'and am now carrying towards the city-gate in 'a cart covered with dung.' The man ſtill fancied it was a melancholy dream, and yet thinking it would be an unpardonable neglect if there ſhould be any truth in it, made haſte to the gate, and there finding a cart laden with dung, as the apparition had told him, forced the cart

to

to be unladen, and there, to his ſorrow, found the corps of his murdered friend, for which he proſecuted the inn-keeper, and hanged him up in chains, as a warning to other hoſts.—Val. Max. l. 1. c. 7.

A certain man, ſays Cicero, dreaming there was an egg hid under his bed, conſults a cunning man to know the interpretation of his dream, who having pored a while upon his ſcheme, very gravely told him, 'There was 'treaſure hid in the ſame place where he ſaw 'the egg;' and the man digging, found a parcel of ſilver, with a quantity of gold in the middle of it; and, in gratitude to the interpreter, preſented him with ſome pieces of the ſilver, which he thankfully received, but told him withal, 'That, for luck ſake, he ought not to 'divide the egg, but, as he had given him a 'ſhare of the white, ſo he hoped he would give 'him ſome of the yolk too.'—Amyrald. of Dreams, p. 22.

CHAP. XLI.

Drunkenneſs, the Shame, Miſery, and Damnable End of it.

To ſatirize upon drunkenneſs is to lampoon the age we live in; for many of all qualities and conditions are ſo emerged in this beaſtly vice, that they deſpiſe and hate a ſober man, as unfit for converſation. Men of quality are ſo much addicted to it, that they turn days into nights, and nights into days, in ſacrificing to Bacchus. Gown-men are more converſant with the bottle than their book, ſword-men drink themſelves into heroes, courtiers into men of ſenſe and buſineſs, and mechanics labour hard all day to have the ſatisfaction of being drunk at night. And what do they do all this while but degenerate from the virtue of their anceſtors, diſhonour themſelves, ſink their eſtates, loſe their time, drown their wits, cloud their reaſons, ſpoil their appetites, contract diſeaſes, deſtroy their bodies, ruin their families, transform themſelves into beaſts, and, without repentance, confound their ſouls.

The

The Belgians complain that the vice of drunkenneſs came to them out of Germany; and then it is no wonder that the Engliſh, being of German race, are ſo apt to imitate them, and improve the invention, till at length they have almoſt exceeded them by the uſe of provocatives, or drinking only for the ſake of drinking, wittily encouraged by him that made theſe verſes.

Si bene quid memini, cauſae ſunt quinque bibendi.
1. Hoſpitis adventus, 2. Preſens ſitis, atque 3. Futura,
4. Et vini bonitas, 5. Vel quaelibet altera cauſa.

If all be true that I do think,
There are five reaſons we ſhould drink:
Good wine, a friend, or being dry;
Or leſt we ſhould be by and by;
Or any other reaſon why.

And moſt of theſe reaſons are allowable *cum menſura*; but, when it comes to be *abſque modo*, without a mean, the pleaſure is loſt; the man is ſunk into beaſt, attended with all the ill conſequences of drunkenneſs, of which here follows very dreadful examples.

St Auſtin, in his Diſcourſe of reſiſting Temptation, gives us a melancholy and dreadful relation of a man that was tempted by the Devil to commit one of theſe three ſins, viz. to mur-

der

der his father, to lie with his mother, or to be drunk; and, for want of imploring Divine aſſiſtance to withſtand the provocation, conſented to commit what he thought was the leaſt of theſe three ſins, viz. to be drunk; and, when he was drunk, and religion, reaſon, and humanity had deſerted him, he did both murder his father, and carnally lie with his mother. Philip Lonicerus has another ſtory very like this in his Theatre, p. 666.—Civit. Dei, p. 215.

Five men in Bohemia being quaffing in a tavern, and drinking healths to their friends, were ready to depart; but one of them eſpying the picture of the Devil in the ſame room, ſaid, 'Here is an old friend that we have forgot;' and ſo fell to it again, drinking bumpers to the Devil; but a remarkable judgment attended it; for the next night they were all found dead, with their necks broken, and their blood running out at their mouths, noſtrils, eyes, and ears, to the horror of all that beheld them.—Fincelius, p. 44.

A gentleman having been drinking in a tavern till his head was too heavy for his legs to carry, as he was going home, fell down in the ſtreets with his ſword by his ſide, not being able to get up again, when a man accidentally coming by, and hearing the voice of another that he had a ſpite againſt not far from him, drew

drew out the drunken man's ſword, purſued his enemy, and killed him with it. The watch walking their rounds, and finding a man dead, with a ſword in his body, and alſo the drunken man, with a ſcabbard by his ſide, without a ſword, and, upon trial, finding the ſword in the dead man fitted the drunken man's ſcabbard, they apprehended him for the murder; for which he was afterwards, upon the notoriety of the circumſtances, condemned and executed, tho' he was wholly innocent of the fact; but, not long after, the murderer being ſentenced to die for ſome other crime, confeſſed it was he that killed the man with the drunkard's ſword, to ſatisfy a private revenge.—Henric. ab Herref. Obſer. Med. l. 1. obſ. 13. p. 167.

A nobleman that ſtudied in an Univerſity in Upper Germany, making an entertainment in his chamber for ſome of his fellow academians, drunk himſelf to ſuch a pitch, that he was inebriated before the reſt of his aſſociates, and, falling aſleep, all his company left him leaning upon the table. A great wax candle ſtanding upon the table near him, he inſenſibly threw it down, which, falling under his breaſt, burnt him ſo horribly as to ſhow his vitals, whilſt he lay ſnoring, without any ſenſe of this diſaſter till morning; when his friends coming to invite him to take a hair of the ſame dog, made this

this deplorable diſcovery. The beſt advice was immediately taken, and proper remedies applied, but all in vain; for he died in unſpeakable torment three days after, but not without repeated admonitions to his companions to forſake thoſe vicious habits, and live with greater ſobriety and temperance than they uſed to do.—Idem Author. Predict. p. 163.

Ariſtotle, inveighing againſt the luxury and intemperance of the Syracuſians, tells us, that Dyoniſius the younger was ſo accuſtomed to debauchery, that he would continue drunk above five months together, and was not reclaimed from that ſwiniſh courſe of life, till he ſaw it had almoſt deprived him of his eye-ſight.

Lyciſcus, one of Agathocles's captains in the wars of Africa, being invited by the King to ſupper with other officers, threw ſo much liquor down his throat, that his tongue took the liberty to give ſcurrilous words to his Sovereign, which Agathocles conſidering as the effects of wine, bore it patiently, and put off his reproaches with jeſts, though the Prince Archagathus, his ſon, reſented the indignity, and threatened to chaſtiſe his inſolence. Supper being ended, the officers attended the Prince to his own tent, where Lyciſcus took the ſame liberty to abuſe the Prince, and reproach him with no leſs ſcandalous a crime than lying with

Alcia

Alcia his mother-in-law, which Archagathus being unable to bear, he wreſted a ſpear out of a ſoldier's hand; and, thruſting it through Lyciſcus's body, he dropped down dead at his feet. Thus exceſs of wine producing ill manners, ended in a violent death.—Lonic. Theatr. p. 672.

An Engliſh gentleman having conſumed an eſtate in drunkenneſs of about three hundred pounds a year, and reduced himſelf, his wife, and children, to extreme want and miſery; one day ſeeing them all in tears for want of food, having made away all their beſt moveables, and the very clothes from their backs, it ſo afflicted him, that he went to the tavern where he had ſpent the greateſt part of his eſtate, and telling the vintner the deplorable condition of his wife and children, prayed him to lend him ten ſhillings; but the vintner refuſed to do it; then he begged him to ſend them a dinner; but he denied that ſmall favour alſo; and, to add to his ſorrow, the vintner's wife taunted at him, telling the gentleman, that ſhe heard his wife had ſtill her wedding ring left; and, if ſhe would ſend that, ſhe ſhould ſend them a dinner, but not otherwiſe. This ſtruck the miſerable gentleman to the heart, inſomuch that he went home and attempted to kill himſelf; but, being prevented by his wife, he

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ſat down very melancholy in a chair, and died in half an hour. His brother made a good proviſion for the wife and children immediately, which is now about two years ſince. This year, by his prodigality and expenſive way of living, the vintner broke, and he and his wife are in a fair way to beggary.

The Turks celebrating their feaſt of Byram in October 1613, (which is our Eaſter, though they keep it twice a year), a Turk having drunk wine too freely, which is forbidden by their laws, though they all love it well, and will drink to exceſs in private, he was apprehended and carried before the Grand Vizier, who ſeeing him drunk, cauſed boiling lead to be poured into his mouth and ears, committing the ſin of murder to puniſh the vice of drunkenneſs.—Turk. Hiſt. Epit. p. 44.

A great man in Poland, in the reign of King Caſimer III. 1333, having drunk and rioted away a plentiful eſtate, and being unpitied by his relations, fell into a deep melancholy diſtemper, without hopes of life; whereupon ſome of his acquaintance, not thinking he had waſted all, perſuaded him to make his will, which he refuſed to do, without aſſigning a reaſon for it: They preſſed him again to it by the common arguments employed in ſuch caſes; which driving him into a kind of frenzy, by reflecting

upon himſelf, he made them this anſwer: 'I 'have ſpent my whole fortune in drinking and 'intemperance, and have nothing now to diſ- 'poſe of worth the giving: However, to com- 'ply with your requeſt, I will make my teſta- 'ment, which take in theſe few words, viz. I 'bequeath my vice of drunkenneſs to be ſhared 'among my enemies; my ſoul to the Devil, for 'blaſpheming God in my drunken fits; my 'pot companions to the Devil, for enticing me 'to debauchery; and my chaplain to the De- 'vil, for flattering me in it.' And ſo ended his days under fearful apprehenſions of futurity.— Hartknock. l. 2. c. 2. p. 180.

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CHAP.

CHAP. XLII.

Of Dwarfs, and Men much below the common Standard.

A DWARF, if he has a perfect ſymmetry and proportion in all his parts, may be called a curious piece of Nature's workmanſhip, in little, or a hiſtory of man written in ſhort hand, and may be valuable by the ſame reaſon that pictures or machines *en petit* are of greater eſteem than thoſe of the ſame make of a larger ſize; but, whether their being not ſo uſeful does not make an abatement, I leave others to determine.

Julia, niece of Auguſtus Caeſar, had a little dwarfiſh ſpark but two feet and a hand's breadth high, whom ſhe called Conopas, and was much favoured by his Lady. Her freed woman, named Andromeda, was exactly of the ſame ſize; it was a great pity the Lady did not make a match between thoſe her two ſervants, to have propagated a race of pigmies in the Roman empire.—Plin. l. 7. c. 16. p. 165.

Marcus

Marcus Varro reports, that there were two gentlemen and knights of Rome, whoſe names were Marius Maximus and Marcus Tullius, that did not exceed the height of two cubits, but ſays nothing of their chivalry.—Plin. Nat. Hiſt.

But theſe were giants in compariſon of what we are told by another author, that ſays there was ſeen in the regions of Egypt, in the reign of Theodoſius, a diminutive pigmy, ſo ſmall of body, that he reſembled a partridge, and yet performed all the functions of a grown man, and had an excellent knack at ſinging muſically. He lived, ſays my author, till he was twenty years of age.—Camer. Hor. Subciſiv. cen. 3. p. 300.

John de Eſtrix of Mechlen, whom, ſays Platerus, I ſaw, anno 1592, as he was carrying through Bazil, to be ſhewed to the Duke of Parma, who was then in Flanders, was thirty-five years of age, had a long beard, his limbs ſtreight and agreeable, that was but three foot high, inſomuch that he could not go up a pair of ſtairs without the help of a ſervant. He had a great ſhare of good ſenſe and ingenuity, ſpoke three languages in perfection, would play well at moſt games, and was very induſtrious in any thing he was capable of undertaking.—Obſer. l. 3. p. 581.

Quintus

Quintus and Lentulus, brothers to Marcus Tullius Cicero, were both men of a very ſhort ſtature, which gave him occaſion to exerciſe his wit upon them; for, coming into a diſtrict where his brother had bore the office of Pretor, and ſeeing his ſtatue carved only to the waiſt, ſaid, 'My half-brother is bigger than the 'whole;' and, at another time, ſeeing Lentulus with a ſword on, ſaid, 'Who hath tied my bro-'ther to a ſword?'—Macrob. Sat. l. 2. c. 3.

Beſides dwarfs, through ſome deficiency in nature, there is a way of dwarfing men by art; for, ſays Lipſiae, in his 'Miſcellanea Curioſa 'Medico-Phyſica Academiae Naturae Curioſo-'rum,' if you anoint their back-bones in their very infancy with the greaſe of moles, batts, and dormice, they will be but of a very ſhort ſtature. He alſo ſays, that the Bononians in Italy, to make their dogs very little, waſh their feet and backbones very often, from the firſt day of their being pupped in cold ſpring water, which drying and hardening thoſe parts, hinder their extenſion.—Tranſact. R. Societ. p. 282. Vol. ii.

CHAP.

CHAP. XLIII.

Great Eaters, and ſuch as ſwallowed Stones.

THERE is a diſeaſe that the phyſicians call a 'doglike appetite,' which allows no bounds to voracious ſtomachs, but is ſtill devouring; and the more the diſeaſed eat, the more they deſire to eat, and never think they have enough. Theſe men are the objects of pity, and, if it were poſſible, of cure, as in other diſtempers; but, when men gluttonnize, and ſtuff their paunches merely out of wantonneſs and cuſtom, or a delight they take in gormandizing, they may be reckoned among the monſters in nature, ſcandalizers of temperance, and be puniſhed for endeavouring to bring a dearth or famine into the places where they live. For which reaſon, people think King James I. was in the right, when a man was preſented to him that could eat a whole ſheep at one meal, aſked 'What he could do more than another man?' and being anſwered, 'He could not do ſo 'much,' ſaid, 'Hang him then, for it is unfit

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'a man ſhould live that eats ſo much as twenty 'men, and cannot do ſo much as one.'

The Emperor Clodius Albinus would devour more apples at once than a buſhel would hold. He would eat five hundred figs to his breakfaſt, a hundred peaches, ten melons, twenty pound weight of grapes, a hundred gnat-ſnappers, and four hundred oiſters. 'Fye upon 'him, (ſaith Lipſius), God keep ſuch a curſe 'from the earth.'—Lipſ. Ep. M. S. 51. p. 457.

One of our Daniſh Kings, named Hardiknute, was ſo great a glutton, that a hiſtorian calls him 'Bacca de Porco,—'Swine's mouth,' his tables were covered four times a-day with the moſt coſtly viands that either the air, ſea, or land, could furniſh; and, as he lived he died; for, revelling and carouſing at a wedding banquet at Lambeth, he fell down dead. His death was ſo welcome to his ſubjects, that they celebrated the day with ſports and paſtimes, calling it *Hock-tide*, which ſignifies ſcorn and contempt. With this King ended the reign of the Danes in England.—Hiſt. Engl. Vol. i. p. 65.

One Phagon, under the reign of the Emperor Aurelianus, at one meal, eat a whole boar, a hundred loaves of bread, a ſheep, a pig, and drank above three gallons of wine.

Nicholas

Nicholas Wood, of Hartiſon in Kent, eat a whole ſheep of ſixteen ſhillings price at one meal, raw; at another time thirty dozen of pigeons. At Sir William Sidley's, in the ſame county, he eat as much victuals as would have ſufficed thirty men. At my Lord Wotton's manſion-houſe in Kent, he devoured, at one dinner, fourſcore and four rabbits, which, by computation, at half a rabbit a man, would have ſerved a hundred threeſcore and eight men. He eat to his breakfaſt eighteen yards of black pudding. He devoured a whole hog at one ſitting down, and after it, being accommodated with fruit, he eat three pecks of damoſins. —Fuller's Worth. p. 86.

A late counſellor at law, whoſe name was Mallet, well known in the reign of Charles I. eat at one time an ordinary provided in Weſtminſter for thirty men at twelve-pence a-piece. His practice not being ſufficient to feed him with better ſort of meat, he fed generally on offals, ox-livers, hearts, &c. He lived to almoſt ſixty years of age, and, for the ſeven laſt years of his life, eat as moderately as other men.—Vid. Narrat. of his Life.

Not long ſince, (ſays the incomparable Mr Boyle), there was in England a private centinel that was much talked of, not only for ſwallowing, but for digeſting ſtones; and a very in-

quiſitive man, that gave the beſt account of him, aſſured that great philoſopher that he knew him very well, and merely out of curioſity had ſeveral times kept him company for twenty-four hours together, on purpoſe to watch him, and was certain that, all that time, he eat nothing but ſtones, and that his groſſer excrements conſiſted principally of a gravelly ſandy matter, as if the ſtones he ſwallowed had been diſſolved in his body, and came from him in that ſubſtance.—Boyle's Exp. Philoſ. par. 2. Eſſay 3. p. 86.

There is a certain little dwarfiſh corn-cutter, now living in Roſemarry-Lane, London, that, to get money, travelled formerly into ſeveral countries in England, and ſhewed himſelf as one that lived upon ſtones, and would ſwallow them in great numbers; and ſhaking his belly, you might hear them rattle like ſtones in a bag; but, that he lived ſolely upon ſtones, was only a pretence to invite ſpectators and cuſtomers; for he ate the beſt meat his purſe would reach to, though as privately as he could. He has now taken up the trade of cutting corns, walks the ſtreet every day for employment, and is ſuch a remarkable figure, that every body knows him. He will, for ſixpence, and a quart of ale, at any time, ſwallow twenty pebble-ſtones. I have ſeen him do it; and, examining

examining him what effect they had upon his body, he ſaid, ‘ He knew no harm they ever ‘ did him, but in making him very hungry af- ‘ ter he had voided them.’ And ſays, ‘ They ‘ always came away whole.’

CHAP.

CHAP. XLIV.

Of Eloquence, and Men that have excelled in that Art.

To ſpeak well, ſhews a curious vivacity of wit, and is a great ſtep to preferment; but he that makes good actions accompany his oratory, is arrived to the height of perfection: He has a good heart, as well as a good head, which, ſpringing from a ſuperiority of mind, renders the owner deſirable. It is a pity they ſhould be parted; for brave actions are the ſubſtance of life, and a florid tongue the embelliſhment of it. In ſpeaking or writing, brevity and perſpicuity ought to guide the intention and execution. He that fetches a tedious compaſs in words, does but amuſe and tire himſelf, and his auditors and readers, without coming regularly to the point in hand. Another rock to be avoided among thoſe that ſet up for orators, is affectation, which always ſpoils the fineſt things: And, in ſhunning affectation, great care muſt be taken leaſt you fall into it by affecting not to be affected.

Higeſias

Higeſias the Cyrenian orator had ſuch an excellent faculty in diſplaying the miſeries of human life, and the advantages of dying, that Ptolemy forbid him to harangue any more on that ſubject, becauſe many of his ſubjects were perſuaded to haſten their ends by a voluntary death.—Valer. Maxim. l. 8. p. 231.

John Tiptoft Earl of Worceſter ſtudied in Baliol College, in the Univerſity of Oxford, in the reign of Edward IV. and was the firſt Engliſh nobleman that gave a reputation to learning by his aſſiduity in obtaining it. He ſhewed himſelf ſo great a maſter of elocution in an oration he made before Pope Pius II. in the Vatican, that his Holineſs fell into tears and admiration.—Fuller's Eccl. Hiſt. p. 84.

Demoſthenes entered into the ſervice of the Republic of Athens, under great difficulties, for an orator. He ſtammered in his ſpeech, had an odd motion in his ſhoulders, was hard of hearing, and troubled with a ſhort breath; yet, in time, correcting theſe infirmities, by art and exerciſes, he excelled the ſophiſts in wit, all his equals that pleaded in the Forum, and was celebrated as one of the moſt excellent orators of the age he lived in.—Plutarch. in Demo. p. 859.

Marcus Tullius Cicero had all the parts of elocution in ſuch perfection, that he was able to

ſpeak

ſpeak with the vigour of Demoſthenes, the copiouſneſs of Plato, and the pleaſantry of Iſocrates, at the ſame time. What was excellent in other orators he not only made his own, but improved it to the utmoſt advantage. He did not only plead, but was ſaid to *reign* in cauſes; for, by the power of his eloquence, and a happy wit and genius, he charmed the ears of the ſenators to his tongue, and biaſſed their opinions to the ſide he was concerned for.—Plutarch. in Cicero. p. 881.

Cyneas the Theſſalian was an auditor of Demoſthenes, and often ſent ambaſſador by King Pyrrhus to the cities he was in controverſy with. He would always mix perſuaſions to peace with threatenings of war; and, by gentle and winning expreſſions, would firſt captivate their attention, and then conquer their obſtinacy; which cauſed his maſter King Pyrrhus to ſay, 'That Cyneas's eloquence had gained 'him more cities than his ſoldiers had done by 'their arms.'—Zuin. Vol. iv. l. 2. p. 1121.

Appollonius Molon, of the city of Rhodes, was tutor to C. Julius Caeſar, under whom he profited to that degree in eloquence, that few equalled, none exceeded him in it, as was acknowledged by thoſe that hated him. Cicero, in an epiſtle to Brutus, extolled him to the ſky, for one that was maſter of a fluent, maſculine,

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and generous method in ſpeaking. And, in another to Cornelius Nepos, ſays, 'Who can you 'prefer before Caeſar for an elegant way in 'diſcourſing, even among thoſe whoſe buſineſs 'is oratory? Who (ſays he) is more briſk 'and witty? who more ſententious and florid? 'who has a better geſture in delivering himſelf, 'and yet without affectation or rambling?—Sueton. l. 1. c. 55. p. 34.

Demades was but of mean extraction, and conſequently of meaner education, his father being but an ordinary ſeaman, and he himſelf had ſome time no better employment than a common porter; but, when he betook himſelf to the ſervice of the Republic in Athens, he ſhewed ſuch excellent natural parts, that he ſoared above the common pitch of art; and the ſtudied ſpeeches of Demoſthenes himſelf were obſcured by his extemporary eloquence.—Plutarch. in Demoſth. p. 850.

Pericles the Athenian was ſo powerful an orator, that he was ſaid to carry a thunderbolt in his tongue, and to ſtrike thoſe mute that contended in any cauſe againſt him. He was very careful in compoſing his orations; and, whenſoever he was to ſpeak in public, he implored the aſſiſtance of the Gods that no word might drop from his mouth that was diſagreeable to the ſubject matter under debate.—Plutarch in Peric. p. 156.

CHAP.

CHAP. XLV.

Of Ambaſſadors, the Fidelity of ſome, and Treachery, of others.

It is highly requiſite that an Ambaſſador ſhould be a wiſe man, out of danger of being impoſed upon by the artifice of thoſe he negociates with: Learned in the laws and conſtitutions of foreign kingdoms and ſtates, as well as of his own country, that he may carry it equally on both hands. Cloſe, till he diſcovers what the Prince he is ſent to would be at; for he that plays an open game is in a fair way of loſing all. Three things are neceſſary to make an able man in any employment, viz. nature, ſtudy, and practice, and if he finds himſelf defective in any of theſe particulars, he ſhould employ auxiliary wits, and keep men of good ſenſe about him to diſintangle his affairs: A new, certain, and excellent kind of ſuperiority, to make thoſe our ſervants, whom nature or education has made our maſters. Above all, our Ambaſſador muſt have prudence and courage to ſecure a retreat when he is at loſs, for a

wiſe mán may commit a fault, but they are fools that can't conceal their errors, ſhift the ſcene to their own advantage, and re-imbeliſh as occaſion offers.

When Darius, ſon of Hyſtaſpis, had made a deſcent into Scythia, that people deſtroyed all the forage and proviſions, that the invaders muſt either retreat or periſh; and when this was done, ſent an Ambaſſador to Darius with theſe odd kind of preſents, a bird, a mouſe, a frog, and five arrows. The Perſians aſked the Ambaſſador that brought them, what was imported by theſe hierogliphics. The Scythian made them anſwer, that he had no other commands, but to deliver them, and leave it to the ingenuity of the Perſians to find out the meaning of them. Darius was of opinion that they brought the ſubmiſſion of the Scythians, and yielded him the air, earth, and waters; but Gobrias a wiſer man than the reſt, gueſſing at their ſignification from the poſture of their own affairs; ſaid, 'O ye Perſians, unleſs you are 'able to fly in the air like a bird, creep into 'holes, and hide yourſelves under the earth 'like a mouſe, or can ſwim in the water like a 'frog, you muſt expect your deaths from theſe 'arrows;' but the Perſians followed their own conſtruction, and had it not been for an intervening

vening accident, Darius, nor none of his great army had ever returned into their own country; for they were all routed, and Darius ſaved himſelf by flight, by the Scythians miſtaking the way he took.—Herodot. l. 4. p. 266.

Alexander the Great, being extremely angry with the Lampſacenians, they ſent Anaxemenes as their Ambaſſador to him, who had ſometime been tutor to Alexander, in hopes he might prevail for their pardon. As ſoon as Alexander ſaw him, he ſolemnly vowed he would grant nothing they ſhould requeſt of him; which Anaxamenes being acquainted with, ſaid, 'O 'King, my humble requeſt is, that laying aſide 'all compaſſion thou wouldſt utterly ruin with 'fire and ſword the country of Anaxamenes thy 'maſter;' ſo Alexander, who had otherwiſe reſolved to do it, was obliged to forgive them for his oath's ſake, by the Ambaſſador's playing at croſs purpoſes with him.—Zuin. Theatr. vol. 5. l. 4. p. 744.

While the match was on foot between Prince Henry, ſon of King James I. and the Infanta of Spain, Secretary Saliſbury ſuſpected the Spaniards acted deceitfully; and therefore putting the Duke de Lerma hard to it, he ſaid there was no ſuch commiſſion from the King of Spain to treat of a marriage. Saliſbury ſent for the Spaniſh Ambaſſador before the council, and reproached

proached him with abuſing the King and kingdom, ſhewing him the danger he had run himſelf into, if the King of England ſhould reſent it. The Ambaſſador anſwered it was a weighty affair, and this being Saturday, deſired time till Monday to give in his anſwer. On Monday he appeared again, and thus began his defence. 'My ſoul appertains to God, my life is at the 'diſpoſal of the King my maſter; but my repu-'tation is my own, and I will not loſe the firſt 'and the laſt to preſerve the ſecond,' then laid down his credentials and inſtructions under the King of Spain's hand; ſhewed himſelf an honeſt man in his negociation; but was quickly called home, and wore out the reſt of his days under the diſpleaſure of the Spaniſh court.—Court of K. James I. p. 170.

Sir Nicholas de Book, was ſent by Valdemarus Marquis of Brandenburgh, to give his ſuffrage to make Philippus Pulcher Duke of Auſtria, King of the Romans; but the Ambaſſador being corrupted, and ſeeing Lovis Duke of Bavaria was like to carry the election, he ſcratched out the name of Philip, and put in that of Lovis into his inſtructions; for which breach of truſt, the Marquis at his return put him into priſon, and ſuffered him to be famiſh-to death.—Zuin. Theat. vol. 3. p. 746.

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The Florentines ſent one Franciſcus, a civilian, but not over burdened with learning, or the rules of good manners, Ambaſſador to Joan Queen of Naples, who being told at his arrival, that he muſt depart the next day; and having formerly heard, that the Queen had a common kindneſs for handſome men, in which number he thought himſelf included; after he had his audience, he told the Queen, he had ſomething to communicate to her Majeſty in private, whereupon the Queen withdrew into her privy chamber, in expectation of hearing ſomething, that was not fit to be imparted to any but herſelf. Here the inſolent fancying himſelf to be a beauty, made it his requeſt to the Queen, that he might be admitted into her embraces, and have the honour of lying with her. The Queen admiring at his impudence, and only brow-beating him, aſked him if that was part of his commiſſion, and ſo bid him return to his maſters, without any other revenge, than cauſing it to be entered with the reſt of his negociations into the ſtate journals.—Zuin. Theat. vol. 3. p. 748.

Sir Dudly Carlton underſtood all foreign affairs very well, but was a ſtranger to the conſtitution of his own country, and the nature of the people. He was ſent Ambaſſador into Holland, while the Synod at Dort was aſſembled, where

where being admitted, he ſat not ſo equal a ſpectator as he ought to have been; but as far as he could, diſcountenanced the party that was moſt learned, and ſtudied to raiſe the credit and authority of the other.—Hiſt. Rebel. Epit. p. 30.

The Biſhop of Roſs in Scotland, was accuſed for plotting againſt Queen Elizabeth, in order to advance Mary Queen of Scots to the Crown of England, and being apprehended, it cauſed great debates what ſhould be done with him he being an Ambaſſador; but the learned civilians having determined that he had forfeited the character of an Ambaſſador, he was brought before the Queen and Council in order to be puniſhed. The Biſhop anſwered, 'That he was 'an Ambaſſador of an abſolute Queen, whoſe 'privileges were not to be violated.' Lord Burleigh in a grave reply, ſhewed him, 'That 'the privileges of an Ambaſſador could not 'protect him in offences againſt the public 'majeſty of a Prince, but that he was liable to 'be puniſhed, or elſe every lewd Ambaſſador 'might attempt againſt the lives of Princes 'without controul.' When they began to urge him with Engliſh evidences, he prayed them not to proceed on that manner, for by a conſtant received cuſtom, which had now obtained the force of a law, the teſtimony of an Engliſhman

man againſt a Scot, or of a Scot againſt an Engliſhman was not to be received as evidence; however he was committed to the Tower.—Hiſt. Engl. vol. 2. p. 60.

CHAP.

CHAP. XLVI.

Envy, and the ill Effects of it, where it Predominates.

MALICE and envy are two links of a chain, which bind the envious to ſelf-created torments; for the beſt definition of envy is couched in theſe few hard words: *Triſtitia de bonis alienis*, a ſorrow for any good that happens to another, *et guadium de adverſis*, and joy at other men's misfortunes. It is a diſeaſe that feeds like a wolf, upon the perſon that nouriſhes it; that gnaws their hearts, excruciates their ſouls, macerates their bodies, and deſtroys the comforts of their lives. Other enormities may have pleaſure or profit in them, and admit of excuſes, but this has neither. Other offences are but of a ſhort duration, but envy accompanies men to their graves without intermiſſion. They are ſick and out of order, becauſe others are well; poor and miſerable, merely upon the apprehenſion of others being rich and happy; and the better men are, the more they hate them,

though under infinite obligations to the contrary.

Nothing ſo much ſtains the glory of Alexander the Great, as that to ſupport his own ambition, in being thought the greateſt in every thing, he envied all mankind that had pretence to virtue, or excelled in any employment or enterprize, becauſe he thought the praiſe that was given to others, detracted from himſelf. He envied Perdiccas for being brave; Lyſimachus for underſtanding the politics of war, and the arts of a general, and Seleucus for his undaunted courage. He hated Antigonus for his liberality, Attalus for his authority, and Ptolomy for his continued proſperity; which is a direct contradiction to that received axiom, that every like loves his like, for though he was a great man himſelf, envy blinded him.—Ælian. va. Hiſt. l. 12. c. 16. p. 310.

Cambyſes, King of Perſia, being informed that his brother Smerdis could draw a ſtronger bow than any man in the army, was ſo enraged againſt him for that manly quality, that he cauſed him to be inhumanly butchered—Diodor. Sic. Bibl. l. 17. p. 371.

Thoſe two great men Plato and Xenophon were contemporaries, both employed their ſtudies on the ſame ſubject, and both were perſons

of

of the higheſt eſteem in their generations, and yet both were ſuppoſed to be tainted with the pernicious humour of envy; for though both of them were great writers, and were in other things well known to one another, yet neither of them ſo much as quoted, or in any kind mentioned the other, in any of their elaborate and learned pieces.—Sabell. Ex. l. 6. c. 9. p. 360.

When Richard I. King of England, and Philip King of France, were engaged in a war againſt the Turks, for the recovery of the Holy Land, and were both at the ſiege of Acon; Richard exceeding the other King in military affairs, and being better beloved by the army, it proved a canker in the heart of King Philip, he could not endure to hear Richard commended for his bravery, but quarrelled at all he did or ſaid; and in mere diſpleaſure and malice left the ſiege, returned into France, and invaded the territories of England, to take his revenge while the King was abſent.—Burton's Melanch. par. 1. §. 2. p. 86.

A French lady of quality that was well married, and lived in plenty, hearing her huſband's brother had married a very handſome lady with a great fortune, was mightly out of humour, inſomuch that ſhe perfectly hated all that ſpoke in the commendation of her new ſiſter-in-law; and

and hearing her huſband alſo commend her as a very beautiful woman, ſhe bribed a ſervant in that lady's family to poiſon her; but he diſcovering the deſign, and the lady being reproached for it by her huſband, ſhe poiſoned herſelf, and died.—Memoirs of the Court of France, p. 172.

But what in its kind ſurpaſſes all the reſt, as a ridiculous and abſurd piece of malice and envy in the ſuperlative degree, is the relation of a rich man given us by Quintilian, who being infected with this diſeaſe, poiſoned the flowers and herbs in his garden, that his neighbour's bees might gather no more honey from them.*

Envy's the worſt of fiends, procurer of ſad events,
And only good when ſhe herſelf torments. COWLEY.

* Burt. Mel. p. 94.

CHAP.

CHAP. XLVII.

Error and Miſtakes, from whence they ariſe, with the Ill Conſequences of them.

THAT all the good and evil of this life depends upon the various paſſions incident to men's minds, there needs no other document than their dear bought experience, which has too often convinced them, that while, out of weakneſs, they have ſuffered themſelves to be ſeduced and tranſported by the exceſs of their affections, they have fallen into errors that have more dejected their ſpirits than a long ſucceſſion of misfortunes could ever do, and from whence no other fruit could be expected but that of ſhame, ſorrow, and repentance. It is a great miſtake when men attribute their errors and miſtakes to the want of an omniſcious underſtanding, when the fault lies in the ill uſe of that underſtanding we have in the conduct of our deſires ſuggeſted by paſſions, which might be remedied by true generoſity, and a ſteady belief of, and tranquil dependance upon Divine Providence.

In

In the fatal fight at Philippi betwixt Brutus and Caſſius on the one ſide, and Octavianus and Antonius on the other, Brutus had beaten Octavianus's right wing, and forced them to fly, and Antonius had compelled Caſſius to retreat with the left wing, but not to a greater diſtance than a neighbouring hill, where he could with eaſe have rallied his ſoldiers, and renewed the fight; but the cloud of duſt that aroſe hindering him from ſeeing Brutus's ſucceſs, he ſent Lucius Titinnius to know in what condition Brutus was, who finding them victors, he was returning to impart the good news, and carried a party with him to reinforce thoſe that had retreated. Caſſius ſeeing them coming, and, by an unhappy miſtake, thinking they were enemies, and that Brutus was routed, cauſed his freed-man to cut his throat; and Titinnius finding him dead, ſlew himſelf alſo, ſuppoſing his unadviſed haſte was the cauſe of that misfortune, which coming to the knowledge of Brutus, it ſo utterly diſpirited him that he loſt his late acquired victory, with his life.—Plutarch. in Bruto, p. 104.

Johanna Queen of Navarre, being invited to a ſumptuous feaſt by the Queen her mother, in a few days after ſhe had made her viſit, fell dangerouſly ſick of a pleuriſy; for the cure whereof, a ſurgeon was ordered to open the vena

vena baſilica; but, either through ignorance or inadvertence, he opened the wrong vein, which, inſtead of giving the Princeſs eaſe and health, which commonly attends opening the baſilic vein, his miſtake coſt the lady her life.—Schenk. Obſ. Med. p. 237.

A pampered Cardinal, forgetting his vow of chaſtity, had a ſcandalous converſation with a citizen's wife of Rome, which the wittal her huſband not only conſented to, but pimped to procure them opportunities; at which the huſband's brother thinking the honour of his family was concerned in ſo notorious a reproach, vowed no leſs a revenge than the death of the Cardinal; and, underſtanding this lecherous Eminence had provided a great ſupper at his miſtreſs's houſe, as indeed he had; but, being detained by ſome more emergent affairs, he could not come to partake of it; and the cuckold being weary in ſitting up late in expectation of his coming, at laſt went and took his repoſe with his wife in the bed that was provided for the Cardinal. The brother having hid himſelf in the houſe, at mid-night, finding all quiet, and ſuppoſing the Cardinal was in bed with his brother's wife, forces into the chamber, and raſhly kills his brother and ſiſter. In the morning, being made ſenſible of his error, having firſt (for a round ſum of money) engaged a prieſt

to poiſon the Cardinal, he voluntarily baniſhed himſelf, as a puniſhment for his imprudence.—Lonic. Theatr. p. 479.

Edward Seymour, Duke of Sommerſet, uncle and protector to the young King Edward VI. happening not to be at the council-board when matters were concerted there to bring him to a trial for pretended high treaſon, of which his enemies had accuſed him, Robert Lord Rich, Lord Chancellor of England, who dwelt then in Great St Bartholomew's Cloſe, though he ſeemed to agree in the ſentiments of the reſt of the council, yet having a ſpecial favour for his friend the Duke of Sommerſet, ſent him a letter, informing him with what was tranſacted againſt him in council; and, out of haſte, only ſuperſcribed the letter 'To the Duke,' without any other addition, and charged his ſervant, who was but a raw giddy-headed fellow, and lately entertained in his ſervice, to deliver it ſafely and ſecretly. The ſervant better employing his ſpeed than his diſcretion, and his Lord wondering he came back ſo ſoon, aſked him where the Duke was when he delivered him the letter? The fellow anſwered, at his palace in the Charter-houſe; by the ſame token he read it at the window, and ſmiled at the contents of it. But this relation put the Lord Rich into a quite contrary humour, as dreading the conſequence

quence of his ſervant's miſtake, who, inſtead of the Duke of Sommerſet, had delivered the letter to the Duke of Norfolk, who was no friend to the Lord Chancellor, and a profeſſed antagoniſt to the Lord Protector. This miſtake coſt him the loſs of the office of Lord Chancellor, which next morning he reſigned to the King, to prevent both the diſgrace and puniſhment of being diſcarded for revealing the ſecrets of the council.—Full. Ch. Hiſt. l. 7. cent. 16. p. 408.

CHAP. XLVIII.

Extraordinary Accidents that have happened to ſome in their Fortunes, Bodies, Deaths, and after death; with other Remarkable Things.

ABUNDANCE of miſchief has been done to the increaſe of knowledge by an intemperate and blind love of novelty; and no leſs prejudice has been done in this kind by an affected, ſullen, and moroſe humour, in decrying the truth of every thing they do not reliſh, or will not underſtand. Things are too often carried in extremes; ſome believe all things, others will believe nothing. Some affect to differ in opinion from every body, either out of a ſpirit of contradiction, or for want of charity. *Ne quid nimis*, is the chart the wiſe man ſails by; and, therefore, as he is not over haſty in believing extraordinary accidents, ſo he is very careful not to ſeem to doubt the credit of another man's relation; for that paſſes from incivility to an open affront; and tacitly tells the reporter, that he is either an ill man in attempting to deceive others, or a very weak man in being

being impoſed upon himſelf. To ſuſpend one's cenſure is always ſafe, leſt we fall under the misfortune of neither believing or being believed.

Doctor Nicholas Wotton had ſuch conſiderable augmentations to his fortune, and variety of employments in his life, attended with a very old age, that he was truly the wonder of it, ſo many remarkable things happened to him. He was dean of the two metropolitan churches of Canterbury and York, and the firſt dean that either of thoſe two cathedral churches ever had. He was a privy counſellor to four ſucceſſive crowned heads, viz. Henry VIII. Edward VI. Queen Mary, and Queen Elizabeth. He was thirteen times ambaſſador to foreign Princes; and, what is more to be admired than all the reſt, Queen Elizabeth, in the firſt year of her reign, offered him the rich Archbiſhop of Canterbury, but he refuſed to accept it.—Full. Worth. p. 77. Kent.

George Nevil, the fourth and youngeſt ſon of Richard Nevil, Earl of Saliſbury, was, for his extraordinary qualifications, ſo early taken notice of at court, that he was conſecrated Biſhop of Exeter before he was twenty years of age; and, which is more, at twenty-five years of age was conſtituted Lord Chancellor of England; which great poſt of the law he diſcharged with

with an univerſal applauſe, his vaſt abilities ſupplying the defect of years.—Full. Worth. p. 273. in Durham.

Sir Thomas Frowick had ſo well employed his ſtudy in the laws of England, that he was made Lord Chief Juſtice of the Common Pleas in the eighteenth year of King Henry VII. and poſſeſſed that chair four years as the oracle of the law, though the youngeſt man that ever enjoyed that office. He is ſaid to die in the flower of his years, before he arrived to the fortieth of his age; ſo that he was Chief Juſtice at thirty-five.—Full. Worth. p. 183. Middſ.

The French hiſtorian De Serres tell us, that Charles Earl of Valois was the ſon of a King, brother of a King, uncle to a King, and father of a King, but never was a King himſelf.—M. de Serres, p. 163.

The Grand Seignior caſting his eyes upon one Aſan Aga, a ſprightful youth in his Seraglio, who was by birth a Polonian, and obſerving him to be more forward and active than any of his court, took an affection to him ſo ſudden and violent, that he made him his Mofayp or favourite, inſomuch that he always rode equal with him, clothed as richly, and was as well mounted as the Sultan himſelf, as if he had been coadjutor, and his aſſociate in the empire. The Queen Mother, and all the great officers

officers of the court and army, were commanded to make preſents of money and jewels to him, whom now every one ſo courted and adored, that he became the whole diſcourſe of the empire. This extraordinary and ſudden promotion gave great offence to the Queen Mother, the Kuzlier Aga, and the Grand Vizier, who all conſpired his downfal; but the Kuzlier Aga plotting too openly againſt him, was deprived of his office, and had loſt his life if the Queen Mother had not powerfully interceded for him, and gained an exchange of his puniſhment from death to baniſhment. The Baltagi Baſha alſo underwent the ſame diſgrace, for only being ſuppoſed to be the Moſayp's enemy. This victory, and a ſlur put upon the Queen Mother herſelf, was not carried with ſuch a prudence and equality of mind by the young favourite as was requiſite; but he, being puffed up with pride and glory, and adventuring to determine in matters of ſtate, the Grand Vizier wrote complaints againſt him, which being handed to the Grand Seignior by ſome whoſe wiſdom, age, and gravity, begat a reverence to their perſons, the Sultan began to ſee the reaſonableneſs of their allegations; and, on a ſudden, to the admiration of the whole court, caſt off his favourite, ſinking him to a Capigi Baſhee or chief porter, with a hundred and fifty

aſpers

aſpers a day ſalary, which is ſcarce two ſhillings in Engliſh money.—Turk. Hiſt. Epit. vol. 2. p. 141.

A ſingular inſtance of the ſmiles of fortune happened to Thomas Seranus, who, in the ſelf ſame year, was, from an ordinary monk, conſecrated a Biſhop, advanced to the dignity of a Cardinal, and alſo obtained the Pontificate by the name and title of Pope Nicholas the Firſt.—Fulgoſ. Ex. l. 8. p. 1129.

In the year of our Lord 1284, June 26. a ſtrange accident happened in the town of Hamelon in Lower Saxony, in the dutchy of Brunſwick, between Hildeſheim and Paderborne, after this manner. The town being ſorely afflicted with great numbers of rats and mice, a piper coming thither, promiſed, for a reward agreed upon, to deſtroy all thoſe troubleſome vermine; and, to that purpoſe, went piping through the ſtreets; and the rats and mice following him, he led them to a certain hill near the town, where they were all deſtroyed in a moment; but then returning to the town, and demanding his wages, they refuſed to pay him; whereupon he played another tune, and was followed by one hundred and thirty boys to a hill called Koppen, where they periſhed, and were never ſeen or heard of after. This piper's clothes were of divers colours, and therefore

called

called the Pied Piper. This ſtory is recorded in their annals, and painted in the windows and churches in Hamelen, of which ſeveral thouſands have been eye witneſſes.—Wier. de Praeſtig. Daemon. l. 1. c. 16. p. 47.

Mr Greſham, an eminent merchant in London, being homeward bound from Palermo in Sicily, where at that time lived the rich Antonio, who had two kingdoms in Spain mortgaged to him at one time by his Catholic Majeſty; the wind being againſt them, the ſhip in which Mr Greſham ſailed came to an anchor to leeward of Stromboli, one of the Lipari Iſlands in the Tyrrhenian Sea, on the north of Sicily, where is a mountain that caſts forth flames of ſulphur in ſome places of it continually. About noon, the mountain generally ceaſing to throw out flames, Mr Greſham, accompanied with eight ſailors, aſcended it, and went as near the oriſice as danger would permit them, where, among other frightful noiſes, they heard a loud voice pronounce the following words, 'Make 'haſte, make haſte, the rich Antonio is co-'ming;' at which being in a great conſternation, they haſtened a board, and the mountain beginning in a horrible manner to vomit fire, they weighed; and the wind continuing in the ſame quarter, made the beſt of their way back again to Palermo, and, inquiring after Antonio,

nio, they found that he died, as near as they could calculate, at the ſame inſtant they heard the voice at Stromboli ſay 'he was coming.' Mr Greſham, ſafely arriving in England, made this ſurpriſing accident known to King Henry VIII. and the ſeamen being called before him, atteſted the truth of it by their oaths; which made ſuch a ſenſible impreſſion upon Mr Greſham's mind, that he quickly gave over merchandizing, made a diſtribution of his eſtate, which was very conſiderable, among his relations, and to pious and generous uſes, reſerving only a competency for himſelf, and then ſpent the remainder of his days in the exerciſe of piety and devotion.—Sands's Trav. l. 4. p. 248.; Clark's Mir. c. 33. p. 115.

The ingenious and learned Mr Oldenburg gives us a relation which he received from a perſon of great veracity in Germany, which be pleaſed to take in the author's own words: 'I cannot but impart to you ſomething that 'lately happened in my family, viz. that having 'taken, two months ago, a nurſe for my little 'girl, (ſince dead) that nurſe's boy being on 'that occaſion weaned, did, by repeated ſuck-'ing the breaſts of his grandmother, a woman 'of threeſcore years of age, cauſe ſuch a com-'motion in her, that abundance of milk run to 'her breaſts for a ſufficient nouriſhment to the

'ſaid weaned boy; whom alſo my nurſe, his 'mother, after ſhe returned home, upon the 'death of my girl, now again gives ſuck too, 'though her breaſts for ſome weeks had been 'dried up.'—Philoſoph. Tranſact. anno 1674, p. 100.

It is recorded by the learned Diemerbroeck, in the ſecond book of his Anatome Corporis Humani, c. 2. p. 408. that at Viaria, a town very near us, ſome years ago, a poor woman living before the town-gate, being brought to bed of a fine boy, not long after the death of her huſband, and dying preſently after her delivery, left her child behind her in good health; but leaving nothing to pay a nurſe to give the child ſuck, the grandmother of the poor babe, called Joanna Vuyltuyt, being yet living, a woman of threeſcore and ſix years of age, but very poor alſo, and not able to pay a nurſe, out of pity to the child attempted, at that age, to give it ſuck herſelf; in which undertaking ſhe ſucceeded ſo well, that having, out of her great commiſeration, put her crying grandchild ſeveral times to her breaſts to ſuck, theſe breaſts did, from that old woman's ſtrong imagination and vehement deſire to give ſuck to this child, begin to yield milk, and continued ſo to do with that plenty, that it was ſufficient to feed the child, ſo that it hardly needed any other ſuſte-

nance;

nance; which all that ſaw it much wondered at, and which can be atteſted by many veracious inhabitants of the ſaid town. The author alledges theſe examples, to fortify his opinion concerning the cauſe that impels the chyle to the breaſts, which he takes to be the mother's or nurſe's ſtrong imagination to give ſuck.—Ibid.

Grace Batterd, the wife of a ſhoemaker in Plymouth, and a woman of honeſt repute, was delivered of a child October 22. 1670, that had two heads, two necks; as alſo the eyes, mouths, and ears ſuitable, double; four arms with hands, and as many legs and feet. There was to both but one trunk, but two back-bones from the clavicles to the hypogaſtrium, and from the ſhoulders down to the bottom of the loins, they were not diſtinct, but cemented and concorporated after this manner: The right clavicle or channel-bone of the right hand child (being long) joined with the left clavicle of the left hand child. The ribs on the face ſide of both of them, by the cartilages or griſtles, were united without any intervening ſternum or breaſt-bone, and ſo made a common cheſt to them both: And the ribs of both on the back part were united by the griſtles; and from the clavicle down to the hypogaſtrium or bottom of the belly there, with one navel-ſtring to them both;

but, from the hypogaſtrium downwards, they were divided, and became two, each having the perfect parts of females. They were born dead, were exactly alike one another, very well featured, with pretty neat and handſome limbs. They had hair more than ordinarily thick, about half an inch long, and their nails full grown. The mother is alive, and in health.—Philoſ. Tranſact. anno 1670, p. 2096.

Mr Goodrick, a ſurgeon in Bury St Edmunds, affirmed to me, ſays Mr Oldenburg, that, cutting a lad of the ſtone, (for which he has a great name), he took out thence, at one time, ninety ſix ſmall ſtones, all of them of different ſhapes, ſizes, corners, and ſides; ſome of which were ſo depoſited as to ſlide upon others, which had thereby worn their flats to a wonderful ſleekneſs. He aſſured me alſo, that, in the ſame town, another perſon, when dead, had a ſtone taken from him almoſt as big as a new born child's head, and of the ſame ſhape. —Philoſ. Tranſ. an. 1667, p. 482.

Mr Kirby gives advice from Denmark of thirty-eight ſtones taken out of a man's body when dead, that were pretty large, and, of the leſſer ſort, divers were triangular and quadrangular, their flats worn to a great ſmoothneſs, and their corners blunted. The greateſt ſtone weighed 206 grains, the leaſt three grains, all the

the thirty-eight ſtones weighing about 48 ounces. The matter of the ſtones is exceeding compact, like white clay; and, though the ſeveral coats might be diſcerned in one of them I broke, yet they are not eaſily ſeparable; but, what I wonder at moſt is, that, in the diſſection of the kidneys and uterus, there was no ſign of a ſtone or gravel. I leave it to better judgments to diſcuſs how and where theſe ſtones were generated; and, if it be granted in the bladder, I ſee no reaſon but that (as Mr Boyle ſomewhere intimates) there might be ſome liquors that might paſs the ſeveral parts of the body without exerting their force, till they meet with adapted matter to work upon. And why then may not the ſtone in the bladder be cured, eſpecially if the patient's kidneys are qualified, as this man's ſeems to have been, viz. void of any petrifying matter?—Philoſ. Tranſ. anno 1673, p. 6155.

Frederick Slade, doctor of phyſic, and fellow of the Royal Society, in a letter to the publiſher of the Philoſophical Tranſactious, gives the following relation of two human calculi. I here ſend you the figure of a ſtone of a prodigious ſize, and as rare a ſhape, ſomewhat indeed reſembling the kidney, for that was worn away, and this ſtone filled up the place. It weighed ſeven ounces and a half; and there is no hiſto-

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ry that relates any account of a ſtone generated in the kidney that does equal it, for its circumference meaſured ſeven inches upon the round. —Phil. Tranſact. anno 1684, p. 534.

That taken out of the late Duke of Norfolk's grandfather was brought not long ſince to the Royal Society by Sir Theodore de Vaux, comes far ſhort of that before mentioned, for it weighs but four ounces and a half: A ſtone, indeed, of an incredible ſize to be found in the kidney. The meaſure longwiſe, from one extreme to the other, made four inches complete. The extenſion of the branches, from one to the other, meaſured croſſwiſe three inches and a half. This ſtone is laid up in the repoſitory of the Royal Society, as a great but ſorrowful rarity, having cauſed the death of ſo great a patron of learning.—Ibid.

A carpenter of about forty years of age, of a ſtrong habit of body, and very laborious in his calling, living about a mile from Halifax in Yorkſhire, was in very great pain in his belly, till at length, feeling ſomething fallen into the inteſtinum rectum, the arſe-gut, and coming within the reach of his finger, he drew out a ſtone by force, and was well again; and ſo continued a fortnight, till another ſtone began to move, which occaſioned a pain greater than the former, in proportion to its bulk, and kept him upon

upon the rack eight days; during which time there was an abſolute ſuppreſſion of excrements; and, when the ſtone came into the rectum, it continued near two days within the reach of his finger, with which he could not draw it out by any means, till at length he bent a ſmall piece of iron into the form of a hook, with which rude inſtrument his ſervant with much ado drew it forth, but not without wounding the rugous coat of that part. After it was gone, he ſoon recovered his former condition, and felt no further harm from this accident. About ſeven years before, the very like caſe had befallen him, voiding two ſtones by ſiege, and about equal bigneſs.—Phil. Tranſact. anno 1685, p. 961.

About twenty-five years ſince, Mr John Deacon, a practitioner in phyſic and ſurgery in Burfurd, ſhewed me a ſtone that a patient of his had voided by ſiege, which was about the bigneſs of a hen's egg, but perfectly round; and I have read that divers others have done the like.

Mr Samuel du Gard, rector of Forton in Shropſhire, in a letter to Dr Ro. Bathurſt, then Vice-Chancellor of the Univerſity of Oxford, acquainted him, that, about Candlemas 1673, a child about a quarter of a year old, at Lilleſhall in Shropſhire, was taken with a bleeding

ing at the noſe, ears, and in the hinder part of the head, where was no appearance of any ſore. It continued three days; at the end of which, the noſe and ears ceaſed bleeding; but ſtill blood came away, as it were ſweat from the head. Three days before the death of the child, (which was the ſixth day ſince ſhe began to bleed), the blood came more violently from her head, and ſtreamed out to ſome diſtance from it: Nor did ſhe bleed only there, but upon her ſhoulders, and at the waiſt, in ſuch large quantities, that the linen next her might be wrung, it was ſo wet, and every day required clean linen. For three days ſhe alſo bled at the toes, at the bend of her arms, at the joints of her fingers of each hand, and at her finger-ends, in ſuch quantity, that, in a quarter of an hour, the mother catched from the droppings of her fingers almoſt as much as the hollow of her hand would hold. All the time of this bleeding, the child never cried vehemently, but only groaned; though, about three weeks before, it had ſuch a violent fit of crying, as the mother ſays ſhe never heard the like. After the child was dead, there appeared in thoſe places from whence the blood iſſued little holes, like the prickings of a needle. This is an accident, I think, has no precedent in hiſtory.—Philoſ. Tranſact. anno 1674, p. 193.

Donald

Donald Monro, living in a town called Strathbogie, near Aberdeen in Scotland, is very remarkable for ſomewhat peculiar in his temper, that inclines him to imitate unawares all the geſtures and motions of thoſe with whom he converſed. No man, at firſt ſight, but would be ſurpriſed with the oddneſs of this dotrel quality. He is a little old and very plain man, of a thin ſlender body, and has been ſubject to this infirmity from his infancy. He is very unwilling to have it obſerved; therefore caſts down his eyes when he walks in the ſtreets, and turns them aſide when he is in company; for, if he looks upon you, he cannot forbear doing what you do. If you ſcratch your head, he will ſcratch his head; if you wring your hands, he will do the ſame; and ſo, if you wipe your mouth, blow your noſe, or ſtretch forth your arms, or whatever other action you uſe, he cannot forbear doing the ſame. You need not ſtrain compliment with him, to perſuade him to be covered; for he ſtill puts off and on as the company does, and that with great exactneſs, and with ſuch a natural and unaffected air, that he cannot be ſuſpected of deſign. Hold his hands, and enjoin another to make ſuch motions, he will ſtruggle hard to get looſe; and, being at liberty, will fall to his old courſe of imitation; and therefore is called the *imitating*

man; and in truth, though he has not power to reſtrain himſelf, is very apiſh and ridiculous. —Philoſoph. Tranſact. anno 1677, p. 842.

A man living not long ſince in Briſtol did always eat his food twice, and truly ruminated as cows, ſheep, and other beaſts do, and always did ſo ever ſince he can remember. He begins to chew his meat a ſecond time within a quarter of an hour after his meal, if he drink with it; if not, ſomething longer. After a full meal his chewing laſts about an hour and a half. If he goes to bed preſently after meals, he cannot ſleep till the uſual time of chewing be over. If it leaves him, it is a certain ſign he will be ſick, and is never well till it returns again. Before rumination, he ſays his victuals lie heavy in the lower part of his throat, till it has paſt the ſecond chewing, and then it paſſes clean away. And this he always obſerves, that, if he eats variety of things, that which paſſes firſt down comes up firſt to be chewed. This account came to Dr Sleane from Mr Day, at that time Mayor of Briſtol, who ſays this perſon is about twenty years of age, and of tolerable ſenſe and reaſon. Pyerus, who has written at large, and very ingenioufly, upon rumination, found two perſons in his country, who were alive when he wrote that book, and had been taken notice of to ruminate. They were very boariſh and fool-

iſh.

ſh perſons, that lived only among the beaſts; and he fancies that, by frequent converſation with calves and ſheep, they had learned to imitate them.—Philoſ. Tranſact. anno 1692, p. 525.

About ſixty or ſeventy years ago, when Currure was under the government of the Hundues, and ſeveral perſons were permitted to dig there for diamonds, a Portugueſe gentleman went thither from Goa; and having ſpent in mining a great ſum of money, amounting to 100,000 pago's, and converted every thing he brought with him into money, even to what wearing clothes he could ſpare, while the miners were at work for the laſt day's expence, he had prepared a doſe of poiſon, with a reſolution, if he found nothing that night, to end his life with his money; but, in the evening, the workmen brought a very fair ſpread ſtone, weighing twenty pago's; in commemoration whereof, he cauſed a great ſtone to be erected in the place, with an inſcription in the Hundues or Tillinga tongue, to this effect, which remains there to this day:

Your wife and children ſell, ſell all you have,
Spare not your clothes, nay ſell yourſelf a ſlave,
And money get; then to Currure make haſte,
There ſearch the mines, a prize you'll find at laſt.

After

After which, he immediately returned with his diamond to Goa, being unwilling to venture further after ſo fair an eſcape.—Philoſ. Tranſ. anno 1676, p. 910.

Mr St George Aſh, ſecretary of the Dublin Society, in a letter to one of the ſecretaries of the Royal Society, gives us the ſtory of a girl named Ann Jackſon, born of Engliſh parents, in the city of Waterford in Ireland, who are both ſaid to be ſound and healthy. When this girl was about three years old, horns did ſhoot out in ſeveral parts of her body, wherefore the mother concealed her out of ſhame, and bred her up privately; but ſhe ſoon after dying, and the father becoming very poor, the child was left as a charge upon the pariſh. She is now between thirteen and fourteen years of age, yet can ſcarce go; and I have ſeen children of five years old taller. She is very ſilly, ſpeaks but little, that not plainly. Her voice is low and rough; her complexion and face well enough, except her eyes, which are very dead, and ſeem to have a film of horn growing over them, ſo that ſhe can hardly now perceive the difference of colours.

The horns abound chiefly about the joints and flexures, and are faſtened to the ſkin like warts, and, about the roots, reſemble them much

much in ſubſtance, though, toward the extremities, they grow much harder, and more horny. At the end of each finger and toe grows a horn as long as the finger and toe, not ſtreight, but bending, like a turkey's claw. On the other joints of her fingers and toes are ſmaller horns, which ſometimes fall off, and others grow in their places. On her knees and elbows, and round about the joints, are many horns; two more remarkable at the point of each elbow, which twiſt like rams horns; that on the left arm is above an inch broad, and four inches long. On her buttocks grew a great number, which are flat by frequent ſitting. At her arm-pits, and the nipples of her breaſts, ſmall hard ſubſtances ſhoot out, much ſlenderer and whiter than the reſt; at each ear alſo grows a horn; and the ſkin of her neck begins of late to be callous and horny, like that of her hands and feet. She eats and drinks heartily, ſleeps ſoundly, and performs all the offices of nature, like other healthy people.—Phil. Tranſact. anno 1685, p. 1022.

John Nicholai Pechlinii, M. D. &c. communicates a relation of a Swediſh gardener, lately alive, who ſome years ago endeavouring to help another, that was fallen into the water under the ice, fell into it himſelf, to the depth of eighteen Swediſh ells; where afterwards he

was

was found ſtanding upright, with his feet on the ground, from whence they drew him up, after he had remained there for the ſpace of ſixteen hours: And wrapping him about cloſe with linen and woolen clothes, to keep the air from too ſudden ruſhing upon him; and then laying him in a warm place, rubbing and rolling him to and again, and at length giving him ſome very ſpirituous liquor to drink, he was reſtored to life, and brought to the Queen mother of Sweden, who gave him a yearly penſion, and ſhewed him to divers perſons of quality as a prodigy. The ſame being alſo confirmed by the famous Dr Langelot, who himſelf received the relation in Sweden, is ſo well atteſted, that nothing more, ſays our author, can be required to aſſert an hiſtorical truth.—Philoſoph. Tranſact. an. 1666. p. 677.

In a letter from Dr Wallis to the publiſher of the Philoſophical Tranſactions, dated May 2. 1666, we have this account of a ſtorm with thunder and lightning, which fell in Oxford and places adjacent, wherein happened a ſad accident upon the water at Medley, about a mile or ſomewhat more diſtant from that city. Two ſcholars of Wadham college, being alone in a boat without a waterman, having newly thruſt off from ſhore at Medley to come homewards, ſtanding near the head of the boat, were

were preſently with a ſtroke of thunder or lightning both ſtruck out of the boat into the water, the one of them ſtark dead, in whom, though preſently taken out of the water (having been by relation ſcarce a minute in it) there was not diſcerned any appearance of life, ſenſe, or motion: The other was ſtuck faſt in the mud (with his feet downwards and all his upper parts above water) like a poſt, not able to help himſelf out; but, beſides a preſent ſtonying or numbneſs, had no other harm; but was for the preſent ſo diſturbed in his ſenſes, that he knew not how he came there out of the boat, nor could remember either thunder or lightning that did effect it; and was very feeble or faint upon it, which though immediately put into a warm bed, he was not thoroughly recovered by the next night.—Philoſoph. Tranſact. an. 1666. p. 222.

Though the grave be the appointed houſe for the quiet reſt of the dead, yet we find that ſome could not find that benefit, and that others have been pulled out of their graves after they had long had the right of poſſeſſion, of which I ſhall give you one memorable example, in

William I. King of England, being dead, his corps were foreſaken by his nobles and dependants, robbed of his armour, clothes, and furniture

niture by his meaner domeſtics, and left naked on the floor, without any care taken for his ſepulture, till a poor but charitable knight, named Harluins, cauſed his corps to be carried to Caen in Normandy to be interred there in St Stephen's church, which the deceaſed monarch had founded. Being brought into Caen, the monks went in proceſſion to meet the corps, and drawing near the church, and a fire happening in the inſtant, his hearſe was ſet down in the ſtreet and utterly deſerted, all men running to quench the fire. That being done, they return to perform the funeral rites, and being ready to inter the corps, one Anſelm Fitz Arthur forbid the burial, ſaying, the place where they were about to bury him, 'was part 'of his houſe, which the deceaſed King had 'violently, and unjuſtly taken from him when 'he built that church, and therefore the uſur-'per ſhould not quietly poſſeſs his inheritance 'being dead, though he did it by force when he 'was living;' upon which they agreed with him for an hundred pounds, and ſo put an end to that diſpute; but as they were putting the corps into the ſtone-coffin, it was ſo little, that cruſhing the body down, which was not diſ-bowelled, his belly broke, and threw out ſuch a noiſome ſmell, that being unable to endure it, the company all left the church, and had not

not a monk or two been more kind than the reſt, the dead King had ſtill wanted a grave; but they huddled up the ceremony and returned to their cells to refreſh themſelves. Nor was this a final end of this Monarch's troubles after death, for when Caen was taken by the French under Chaſtilon, his tomb was rifled, his bones thrown out, and ſome of them brought into England again. To which ſtory I might add that of Queen Catherine, wife of King Henry V. and mother of King Henry VI. whoſe corps lie unburied in a looſe coffin in Weſtminſter Abbey to this day. Of Alexander the Great, who through the mutinying of his captains, could not reſt in his grave till two years after his death; and of Scanderbeg the famous Prince of Epirus; and Cyrus the great King of Perſia, who as they gave little peace to others during their lives, could not find quiet graves after their deaths.—Full. Ch. Hiſt. l. 3. cen. 11. p. 9.

The French have always been branded with the character of a revengeful people, and ſuch as take delight in miſchief, which made their neighbours the Hollanders raiſe this proverb of them, quand le Francois dort, le Diable le 'berſe.'—'When the Frenchman ſleeps the Devil 'rocks the cradle.' There is not a more ſanguinary and barbarous rabble in the world than in France, it is an ordinary thing to dig one

out of the grave, and drag him up and down in pieces, as they did the Marquis of Ancre, whoſe death and the manner of it redounds infinitely to the diſhonour both of King and people. The King commanded him to be killed in his own palace the Louvre, whoſe walls were ſprinkled with his blood: And then as a thing ridiculous to all the world, his proceſs was made after his death. The raſcality broke into the church and into his mortuary, whence they pulled him out, dragged him like a dog up and down the channels, then hanged him to a gibbet by the heels, and cut his body into mammocks; though he was never arraigned, convicted, or condemned; 'but death is not ſuffi-'cient to ſatiate the malice of the French.'—Howel's Germ. Dict. p. 83.

CHAP.

CHAP. XLIX.

Of the Eye, its Frame, Beauty, Diſeaſes, and ſeveral Remarkable Cures.

SUCH are the tranſcendent beauties of the eyes, that they have gained a greater ſhare of praiſe and admiration than all the other parts of the body, being called the light that guides, and the watchman that forewarns the neighbouring members of approaching danger, and preſerves them from inevitable ruin. They are alſo called the harbingers of love, and glaſſes that interchangeably both attract and emit the flames of delight, and deſire into human ſouls; but whilſt they enjoy theſe privileges of viſion, it is ſcarce determinable, whether they are more happy or unhappy in not being able to ſee themſelves, ſince reflecting upon their glory, would be attended with the ſenſe of their numerous infirmities.

Caeſar Borgia Duke of Valentia, had ſuch fiery, piercing, and threatning eyes, that ſtruck all into fear and dread that came into his preſence.

ſence, ſo that few had confidence or courage enough to look ſtedfaſtly upon him; and yet had ſo great a command of them, that when he was in company with ladies, he could change his furious looks into ſuch charming ſmiles, or languiſhing aſpects, as might beſt comport with his deſigns, and render him moſt pleaſing and acceptable to the fair ones.—Jovij. Elog. l. 4. p. 201.

It was obſerved by Theodore Beza's domeſtics, that his eyes were ſo clear and illuſtrious, that they would ſend out ſuch a light in the dark as formed an outward ſhining circle round about them, very beautiful and pleaſant to the ſpectators.—Barthol. de luce Homin. l. 3. p. 107.

Julio de Eſte an Italian Prince, had ſuch a ſurpriſing ſweetneſs and winning force in his eyes, that his malicious and envious brother, Cardinal Hypolite de Eſte, cauſed them to be put out that his miſtreſs might not be tempted by his eyes to eſteem his perſon and ſlight the Cardinal.—Philoſoph. Tranſact. ann. 1670. p. 2081.

Lypſiae, in his book entituled Miſcellaneous Curioſities, acquaints us with two rare ſymptoms about the ſight. One, of a perſon that tuning the ſtrings of a muſical inſtrument, one of them ſnapping aſunder, hit him very ſmartly

ly on the right eye; after which, proper cooling ophthalmics being applied, the patient awaking after midnight, ſaw all things as perfectly in the dark as if it had been full daylight, being able to diſcern the ſmalleſt lines in pictures, and to read printed papers; whereas, when a candle was brought to him, or in the ſun-ſhine, he was able to ſee nothing at all. The other, is of a man infected with the *lues venerea*, who, after the other common ſymptoms were abated, found his ſight ſo diſtempered, that all objects appeared double to him, which continued a long time, but at length cured.

A maid came from Banbury, in Oxfordſhire, to Dr Turberville, the famous oculiſt in Saliſbury, to be cured of a ſtrange diſtemper in her eyes. She could ſee very well, but no colour beſides black and white. She had ſuch ſtrange ſcintillations by night, with the appearance of bulls, bears, &c. as terrified her very much; ſhe could ſee to read ſometimes in the greateſt darkneſs for almoſt a quarter of an hour together.—Philoſoph. Tranſact. an. 1684, p. 736.

Another perſon had no viſible diſeaſe in his eyes, but could not ſee at all unleſs he ſqueezed his noſe with his fingers, or ſadled it with narrow ſpectacles, and then he ſaw very well. 'I 'carried him to Mr Boyle,' ſays the Doctor, 'as

'as a fit ſubject for ſo great a philoſopher to 'make his remarks on.'—Ibid.

There was one in Saliſbury, who had a piece of iron or ſteel ſtuck in the iris of the eye, which put the patient to very great pain. The Doctor endeavoured to puſh out the iron with a ſmall ſpatula, but could not; then he applied a load-ſtone to it, and it jumped out immediately.—Ibid.

CHAP.

CHAP. L.

Faces like one another.

THOUGH Nature generally ſo much delights in variety, that there are ſcarce two faces in the world ſo exactly alike, but a curious eye may diſcern ſome difference when they are together, and ſhewed by the ſame light; yet ſhe ſeems ſometimes to give an exception to that general rule, by ſtamping two faces with almoſt the ſame impreſſion, which nevertheleſs ariſes from the defect of human ſight, and not from her inconſtancy to her firſt principle; for, though there may be ſome reſemblance in faces, ſhe only ſhifted the ſcene to amuſe us, and ſhew a greater variety in the difference of condition, conſtitution, and humour; and therefore the following examples of ſimilitude muſt paſs for rarities and diverſions of Nature.

Nicholas and Andrew Tremain, ſons of Thomas Tremain of Colecomb, in Devonſhire, Eſq; were ſo alike in their faces, ſhape, and proportion,

tion, that they were not diſtinguiſhable but by their clothing; but in this they differed. that the one, at the fight of New Haven in France, was a captain of a troop of horſe, and the other but a private centinel, where they both loſt their lives.—Fuller's Worth. p. 266. Dev.

Artemon, a perſon of an inferior rank among the commonalty, ſo well reſembled Antiochus King of Syria, that Queen Laodice, when her huſband was killed, made a property of the peaſant in repreſenting the King, till ſhe had ſettled the government and diſpoſed the crown to her own humour.—Val. Max. l. 9. c. 14. p. 273.

Toranius, a merchant that dealt in ſlaves, put a trick upon one of the Triumvirs, named Marcus Antonius, in ſelling him, for a great ſum of money, two very handſome boys that exactly reſembled one another, for twins of the ſame birth; whereas, in truth, one was born in Aſia, and the other was a Trans-Alpine; for which Antonius calling him to account, the cunning merchant anſwered, 'That was the reaſon why 'he put ſo high a value upon them; for it was 'no wonder that twins, that tumbled in the 'ſame belly, ſhould be both alike; but that two 'born at that diſtance ſhould be ſo, was extra-'ordinary.'—Plin. l. 7. c. 12. p. 187.

Martinius Guerre and Arnildus Tillius were ſo alike in the face and make of their bodies, that

that when Martinius was in the foreign wars, Tillius, under that reſemblance, betrayed Martinius's wife to his lewd embraces; and neither his four ſiſters that were in the houſe, nor any of the neighbourhood, could diſcover the impoſition, they were both ſo alike; and ſo they lived together as man and wife ſeveral years, without the leaſt ſuſpicion of being otherwiſe.—Henric. Steph. Apolog. pro Herodot. p. 7.

Under the reign of the Emperor Auguſtus, a young man came to Rome ſo every way like the Emperor, that he attracted the eyes and admiration of all the people as he paſſed along the ſtreets, which at length coming to the knowledge of Auguſtus, he ordered the man to be brought to him; who being come into the preſence, the Emperor aſked him, 'If his mother 'had ever been at Rome?' And the youngſter underſtanding what the queſtion tended to, anſwered, 'No, but my father has been here very 'often.' The ſame ſtory is recorded verbatim of one of the Turkiſh Emperors and an Armenian ſoldier.—Zuin. vol. 2. l. 2. p. 290.

CHAP. LI.

Of Fear, and the Effects of it.

FEAR is a ſurpriſal of the heart upon the apprehenſion of approaching evil; and, if it be raiſed to the degree of terror, and the evil ſeems impendent, the hairs are raiſed an end, and the whole body into horror and trembling. After this, if the paſſion continue, the ſpirits being put into confuſion, ſo that they cannot execute their offices, the uſual ſuccours of reaſon fail, judgment is blinded, and the powers of voluntary motion become weak, the vitals are eclipſed, and the heart unſufficient to maintain the circulation of the blood, which ſtopping and ſtagnating in the ventricles of the heart, cauſes fainting and ſwooning, and ſometimes ſudden death. It always begets a terrible aſtoniſhment and confuſion during the fit. I omit the vulgar ſort, to whom it one while repreſents their great-grandfires riſen out of their graves in their ſhrowds; another while hobgoblins, ſpectres, and chimeras; but, even among ſoldiers, it often

ten' makes flocks of ſheep appear like armed ſquadrons, and reeds and bulruſhes like pikes and lances.

The Emperor Theophilus, in a battle againſt the Agarens, was ſo aſtoniſhed and ſtupified with fear, that he had no power to fly; *Adeo pavor etiam auxilia formidat;* ſo much does fear dread even the means of ſafety; till Manuel, one of his principal officers, was forced to jog and ſhake him out of his trance, ſaying, 'Sir, 'if you will not follow me I will kill you; for 'it is better you ſhould loſe your life, than by 'being taken to loſe your empire.'—Quint. Curt. l. 3. p. 34.

But fear does then manifeſt its utmoſt power and effect, when it throws men upon a valiant deſpair, having before deprived them of all ſenſe both of duty and honour. In the firſt pitched battle the Romans fought againſt Hannibal, under the conſul Sempronius, a body of twenty thouſand foot that had taken a flight, ſeeing no other eſcape for their cowardice, threw themſelves headlong upon the great battallion of their enemies, which alſo, with wonderful force and fury, they charged through and through, and routed, with a very great ſlaughter of the Carthaginians; by that means purchaſing an ignominious flight at the ſame price

price they might have done a glorious victory. —Mont. Eſſ. Eng. vol. 1. c. 17. p. 85.

Auguſtus Caeſar, Caius Caligula, and Pope Alexander III. though otherwiſe men of courage, were ſo cowed and intimidated at the noiſe of thunder, that the firſt of them always carried about him a charm againſt it; the other would quake at the very diſcourſe of it, was ready to run into a mouſe-hole when it happened; and the laſt run from prayers in the church to hide himſelf in a vault.—Sueton. p. 113. et 195.; Zuing. Theat. vol. 1. p. 94.

Don Diego, a noble Spaniard, admiring the beauty of a young court lady, made an aſſignation to confer with her in the King of Spain's garden, under a ſhady tree; but, by the yelping of a little dog they were diſcovered, and the young gentleman condemned to die. Hearing the ſentence pronounced againſt him, it ſo terrified him, that the ſame night, though the perſon was under twenty years of age, his hair turned as gray as if he had been ſixty; which being the next morning related to King Ferdinand, he gave him his pardon, ſaying, 'He had ſuf-'fered enough for that fault, ſince from a young 'man he was become an old one.'—Donat. Hiſt. Med. l. 1. p. 1.

As Perſeus King of Macedon was waſhing his hands after ſupper, information was given him

him that the enemy was approaching near him, who being ſurpriſed with the paſſion of fear, ſaid, 'I am conquered;' and made great haſte to eſcape, without ſo much as looking at the enemy; whereas, if he had not been infatuated, he might have cooped up the Romans, and fought them at a great advantage: Which ſhews us that fear is nothing but an erroneous judgment, which makes diſmal repreſentations of things which are not ſo in their own nature, but in the fancy repreſenting them to be ſo.—Licon. Hiſt. l. 4. p. 559.

The Greeks acknowledge another kind of fear, exceeding any we have mentioned yet; a paſſion that ſurpriſes us without any viſible cauſe, by an impulſe from heaven; ſo that whole armies and nations have been ſtruck with it. Such a one was that which brought ſo wonderful a deſolation upon Carthage, where nothing was to be heard but voices and outcries of fear, where the inhabitants were ſeen to ſally out of their houſes as to an alarm, and there to charge, wound, and kill one another, as if they had been enemies come to ſurpriſe their city. All things were in a ſtrange diſorder and fury, till with prayers and ſacrifices they had appeaſed their Gods; and this they call a *panic fear*.—Mont. Eſſ. vol. 1. p. 87.

CHAP.

CHAP. LII.

Luxury in Feaſting.

A DECENT, well furniſhed, and hoſpitable table, is very commendable in the nobility and wealthy gentry that can afford it; it ſpeaks the greatneſs of their minds, the goodneſs of their natures, and gains the bleſſing of the poor and needy, where they are charitably allowed to come in for their ſhare; but, when feaſting runs into exceſſive luxury, and vain expence, it reproaches the author of it with prodigality and folly; for no money can be ſo truly ſaid to be thrown away as that which is ſuperfluouſly ſpent upon the belly, which, in a ſhort time, muſt of neceſſity be returned to the jakes, as offenſive to mankind. In this kind of exceſs, the ancient Romans were ſo infamouſly remarkable, that it is ſaid, 'Their ſenſuality deſpoiled the remainder 'of their former virtues;' and yet we find their examples were thought worthy the imitation of ſucceeding ages; of which I ſhall give you but a few of many inſtances, leſt I ſhould teach what I deſign to decry.

George

George Nevil, brother to the great Earl of Warwick, at his inſtallation into the Archbiſhoprick of York, 1470, made ſuch an exceſſive feaſt, that it is a wonder how his caterers could think of ſuch great varieties, or where to provide them. Here follows an account of his bill of fare: Three hundred quarters of wheat, three hundred and thirty tuns of ale, one hundred and four tuns of wine, one pipe of ſpiced wine, eighty fat oxen, ſix wild bulls, one thouſand and four weathers, three hundred hogs, three hundred calves, three thouſand geeſe, three thouſand capons, three hundred pigs, one hundred peacocks, two hundred cranes, two hundred kids, two thouſand chickens, four thouſand pigeons, four thouſand rabbits, two hundred and four bittours, four thouſand ducks, four hundred herſews, two hundred pheaſants, five hundred partriges, four thouſand woodcocks, four hundred plowvers, one hundred curlewes, one hundred quails, one thouſand egrets, two hundred rees, above four hundred bucks, does, and roebucks, one thouſand five hundred and ſix veniſon paſties, four hundred cold veniſon paſties, one thouſand four hundred diſhes of jelly parted, four thouſand diſhes of plain jelly, four thouſand cold cuſtards, two thouſand hot cuſtards, three hundred pikes, three hundred breams, eight ſeale,

four

four porpuſſes, and four hundred tarts. The Earl of Warwick was ſteward at this prodigious feaſt, the Earl of Bedford treaſurer, the Lord Haſtings comptroller, with many other noble officers; ſerviters, one thouſand; cooks, ſixty two; ſervants in the kitchen, five hundred and fifteen. But ſee what this prodigal Biſhop came to at laſt. King Edward IV. the then reigning Prince, ſeized his whole eſtate, ſent him priſoner to Calais in France, where he ſuffered extreme poverty, as a puniſhment of his former vanity and exceſs.—Full. Ch. Hiſt. l. 4. cent. 15. p. 193.

Heliogabalus kept ſuch a prodigal and expenſive table, that, at one ſupper, were ſent in the heads of ſix hundred eſtridges, only for eating their brains. When he was near the ſea he never eated fiſh; and, when he was at a great diſtance from it, he would eat nothing elſe. He hated what was cheap, and eaſy to be had, and loved only what was ſcarce and dear; and the debauchery and irregularity of his appetite outſtripped all the inventions that could be contrived to ſatisfy it.—Lamprid. Hackw. Apol. l. 4. p. 382.

C. Caligula was maſter of a very great revenue, and had as many ways to conſume it; one of which was voluptuous eating and drinking. He would diſſolve the beſt orient pearls

in vinegar, and drink them off. And was mightily troubled that he could not ſpend the whole revenue of all the Roman provinces at one ſupper.—Plin. Nat. Hiſt. l. 9. p. 257.

Pliny alſo reports of Cleopatra, the laſt Queen of Egypt, that, to outdo Mark Antony's coſtly treats that he beſtowed upon her, ſhe drunk off, after a ſumptuous entertainment, two of the richeſt pearls that were known in the world, which were valued at an hundred thouſand ſeſterces.—Fulgos. ex. l. 9. p. 1137.

CHAP.

CHAP. LIII.

Flattery prodigious in ſome Perſons.

FLATTERY is the food of courts, a little ſneaking art, which cunning knaves uſe to cajole and ſoften fools withal, and for ready money ſell them air that are ſoliciting for preferments. Kings and princes are generally blamed for giving too open an ear to flatterers; but I think there is none of the complainers but would be worſe than kings if ſo continually corrupted as they are with that ſort of vermin. Courtiers have no leſs difficult a taſk; for truth itſelf has not the privilege to be ſpoken at all times, and in all ſorts. The uſe of it, noble as it is, has its circumſcriptions and limits. Their mouths muſt always be full of ſugar, to ſweeten the words that are ſpoken to princes; for truth, as well as moſt offices of friendſhip, when applied to the ſovereign, are under rude and dangerous hazards. It is very perilous for a counſellor to ſeem wiſer, or more quick-

quickſighted, than his maſter. A matter may be ill reſented that was well intended; but he that attempts to ingratiate himſelf by flattery, and tunes his note to every pleaſing key, is an utter abomination, a ſnake in one's boſom, poiſon in a golden cup, and a tame beaſt that bites deeper than a tyger.

Tiridates King of Armenia having been defeated and made a priſoner by the Roman General Corbulo, was brought before Nero in Rome; and the captive King knowing Nero's blind ſide, and that he loved to be flattered, fell on his knees before him, ſaying, 'I am near 'kinſman to the puiſſant Lord Arſaces, brother 'to the two potent monarchs Volgeſus and Pa-'corus, yet glory more in having the honour to 'be your imperial Majeſty's ſervant; and there-'fore am come to pay you the ſame devotion as 'I do the ſun, which is my Deity, and with 'pleaſure will be what you pleaſe to make me, 'for you are my deſtiny and fortune.' Which artificial ſycophantry ſo hit the humour of Nero, that he gave him his kingdom again, and a hundred thouſand pieces of gold, to bear his charges into Armenia.—Xiphil. Clark's Mir. p. 211.

A groſs flatterer in Rome, whoſe name was Publius Affranius, being informed that the Em-

peror Caligula was indiſpoſed in his health, addreſſed himſelf to him, profeſſing that, out of his duty and affection to the Emperor, and the public tranquility, he would gladly die, ſo that Caligula might be reſtored to health. The Emperor anſwered, 'That he had not faith enough 'to believe him;' whereupon Affranius confirmed it by a ſolemn oath; and Caligula not long after recovering, in deteſtation of his baſe and falſe flattery, commanded him to be ſlain, that he might not be forſworn.—Sueton. l. 4. p. 104.

Theſe examples were of wordy flatterers; there are others that were guilty of the ſame offence by a ſervile imitation of their princes, even in their defects and blemiſhes. To this purpoſe, we are told by Diodorus Siculus, that it was the ancient cuſtom of the Ethiopians, that, if their King, by any misfortune in war, or otherwiſe, was diſabled in any of his limbs, his courtiers and friends would voluntarily maim themſelves in the ſame parts, that they might not enjoy a happineſs the King wanted. Therefore, if the King was lame, the whole court halted; If the King had but one eye, they would put out one of theirs; and, if he died, his choiceſt friends would follow him by a voluntary death, which their blind zeal perſuaded them was honourable, and a demonſtration

tion of the ſincerity of their friendſhips.—Rer. Antiq. l. 3. p. 69.

Alexander the Great had an imperfection in his neck, that obliged him to carry it more of one ſide than the other; which, though an inconſiderable thing. was ſo exactly imitated by all his great officers, that his whole court could not ſhew a man without a wry neck.—Lipſ. Monit. l. 2. c. 8. p. 236.

Dionyſius's flatterers run one againſt another in his preſence, ſtumbled at, and overturned whatever was under foot, to ſhew they were as purblind as their ſovereign.—Mont. Eſſ. vol. 3. p. 223.

King Henry VIII. of England, anno 1521, cut his hair very ſhort, and all the Engliſh put themſelves into the ſame cut, though the faſhion, at that time, was to wear their hair very long. Queen Anne, wife of King James I. had a wen in her neck, to cover which ſhe wore a ruff; and, if we may credit tradition, that firſt began the faſhion of wearing ruffs in England.——Camer. Oper. Subciſ. p. 296.; Trenchfield, Hiſt. Improved, p. 84.

The above mentioned flatterers were ill enough; but there is yet one more miſchievous piece of ſycophantry behind; and that I take the liberty to call ſelf-flattery, when men cannot endure

endure to be told of their faults, which too often is found to be the infirmity of great men, and contributes to their being hated or ruined.

Acatus the Sycionian, by the greatneſs of his courage, and prudence of his conduct, having reſtored his country to its former liberty and privileges, that it might be preſerved in peace and tranquility, took the liberty to acquaint King Philip with his faults in the adminiſtration of the government, which the King took ſo ill, that a ſubject ſhould preſume to inſtruct or reprehend his ſovereign, that he cauſed him to be poiſoned. An ill return for ſo good an office!—Zuin. Theat. vol. 2. l. 7. p. 510.

John King of Spain ſo doated upon a damſel that was his miſtreſs, that he not only killed ſome princes of the royal blood with his own hands that were ſuppoſed to be her enemies, but commanded all the provinces and cities under his obedience to ſwear allegiance to her, and do her homage. The gentlemen of Seville thought this an illegal impoſition upon them, and therefore ſent twelve of their number as ambaſſadors to him, to mediate their excuſe, who, with all ſubmiſſion, told his Majeſty, 'That they were 'bound by oath to his Queen, and could not 'alienate their duty without abſolution.' The King, in a great fury, took himſelf by the beard,

beard, ſaying, 'I ſwear by this beard you have 'ſpoken unadviſedly;' and ſo diſmiſſed them without other ceremony. Not long after, the King went to Seville, and cauſed all the ambaſſadors, in one night, to be murdered in their own houſes.—Lord Reny's Civ. Confid. p. 210.

Sabinus Flavius being engaged in a conſpiracy to rid the world of that monſter Nero, and being interrogated by him, 'How he could diſ-'penſe with his military oath, and attempt a-'gainſt his life?' anſwered, 'That he was his 'faithful ſubject and ſervant while he merited 'love and obedience; but now could not for-'bear hating him, ſince he was his mother's, 'his brother's, and his wife's murderer, a wag-'goner, a fiddler, a ſtage-player, and a burner 'of Rome.' Nothing could have been more terrifying to Nero than this ſhort but pithy reprimand; for, though his inclination was bent to do barbarous things, yet he was impatient, and could not endure to hear the wickedneſſes he had committed.—Pezel. Mell. tom. 2. p. 40.

CHAP.

CHAP. LIV.

Ridiculous Follies Committed by ſome Men.

ARISTOTLE ſays, that no excellent ſoul is exempt from a mixture of folly, and thinks he has reaſon to call all tranſports, how commendable ſoever, that ſurpaſs our own judgments, folly; for as much as wiſdom is a regular government of the ſoul, which is carried on with meaſure and proportion, and which ſhe is reſponſible to herſelf for. It is the only ruin of men of ſhallow capacities that they never conſider; and, ſince they do not comprehend things, they never ſee the damage or profit; and, by conſequence, never trouble themſelves about them, but ſwallow all that comes firſt to hand, without examination. Wiſe men or kingdoms may, by ſurpriſe, be guilty of doing fooliſh things; but, to ſuffer them to run into an uncontrolable cuſtom, is abſurdity in the abſtract; for, when men have been taxed with inadvertency at the firſt commencement of folly, they paſs for naturals if they perſevere in it.

How extremely guilty of this folly are our bigotted Papiſts, that give away their money while they are alive, to be prayed for when they are dead.

Some men naturally love to cheat; it is interwoven with their conſtitution; and often boaſt of palming falſe dice upon others, when themſelves are the bubbles. 'Do but hear,' ſays Sir John Squander, 'what a trick I put 'upon a whore laſt night: For George I made 'the ſilly baggage take a louis d'or for ſeven-'teen and ſixpence after the proclamation.'—Laconic or new Max. p. 81.

Xerxes having made a bridge of boats over the ſea, to convey his army out of Aſia into Europe, which, by a furious tempeſt, and the rapidity of the current, broke to pieces; he was ſo angry at it, that he ſent a defiance to the ſea, commanded his officers to give it three hundred ſtripes, and to throw fetters into it, to bind it to a calmer behaviour; but, as if all theſe rigours were not a ſufficient chaſtiſement, with hot irons he branded ignominious ſtamps upon it; in doing which, his agents were obliged to ſay, 'O unruly and ſtubborn waters! your So-'vereign Lord has aſſigned you theſe puniſh-'ments in revenge of the injuries you have done 'him, and now will paſs over you in deſpite of 'all oppoſition.'—Herodot. l. 7. p. 397.

The

The Great Cham of Tartary, every day when he had dined himſelf, cauſed a noiſe of trumpets to ſound at the gate of his palace, to notify to all the Kings and Sovereign Princes in all parts of the univerſe that the Great Cham had dined, and now gave them leave to go to dinner.—Herb. Trav. l. 2. p. 209.

A woman, of a very nice apprehenſion, complained to the miniſter of the pariſh, with tears in her eyes, of an unſupportable affliction ſhe daily underwent, which was, that, in the morning, ſhe was neceſſitated to put on her clothes, and at night, when ſhe went to bed, was obliged to put them off again.—Plater. Obſerv. l. 2. p. 42.

Caligula, the Roman Emperor, exceſſively delighted in a horſe he had that was named Swift, whom, by a ſolemn meſſage, he invited to ſupper with himſelf at his own table; cauſed his provender to be given him in a veſſel of gold, and wine in baſons of the ſame metal; ſwore by his health and fortune; promiſed to make him conſul of Rome; and was vain enough to have done it, if the horſe had lived to the next election. He made the horſe a prieſt, colleague with him in the empire: His ſtable was a ſumptuous palace built with marble; his manger was made of ivory; his harneſs purple, with a jewel of precious ſtones hanging at his breaſt,

breaſt, and had a family, ſervants, and his houſe richly furniſhed.—Suet. l. 4. c. 55. p. 197.

From theſe kinds of folly, it will be expected I ſhould give examples of the folly of both ſexes in their clothes, and ſetting up for wits, which, though they are compriſed under their diſtinct heads; yet, to oblige the reader, I ſhall take the liberty to ſay ſomething of them here, ſince both ſexes ſtrive who ſhall outdo one another in the art of foppery, and value themſelves upon a laced coat, or an embroidered gown, when a reaſonable word, or an obliging look, would gain them more reſpect than all their fine trappings, wherein they generally take the fooliſher part of the world for their pattern. Few conſider what is fit, but think this piece of ridiculous finery is neceſſary for them, becauſe other people have it; which is ſetting reaſon upon its head, by carrying the rule from things to perſons, and appealing from what is right to every fool that is in the wrong. The word *neceſſary* is miſerably applied; it diſorders families, and overturneth governments, by being ſo abuſed. 'Remember,' ſays my author, 'that children 'and fools want every thing, becauſe they want 'wit to diſtinguiſh; and therefore there is no 'ſtronger evidence of a crazy underſtanding, 'than the making too large a catalogue of 'things neceſſary, when, in truth, there are ſo

'very

'very few things that have a right to be placed 'in it.'—Advice to a Daughter, p. 45.

To ſee ſome perſons ſet up for wits, is enough to move a wiſe man's compaſſion; becauſe they take pains to make themſelves ridiculous, and lay out their ſenſe, to appear a maſter-piece in buffoonery.

——————— *Folly we attain*
By ſtudious ſearch and labour of the brain,
By obſervation, counſel, and deep thought;
God never made a coxcomb worth a groat.
We owe that name to induſtry and arts;
An eminent fool muſt be a man of parts.
Rocheſt.

No man is free from ſometimes doing and ſpeaking fooliſh things; but the worſt of it is, when a man ſtudies to play the fool, and, inſtead of palliating his faults, diſcovers his blind ſide:

Nae iſte magno conatu magnas nugas dixerit.

The man in troth, with much ado,
Has prov'd that one and one is two.

Like an ordinary fellow in Spain, that will ſtand on tiptoe, pulling out his muſtachos, and ſaying,

ing, '*Voto a Tal jo ſoy tan bueno como el Rey* '*Don Felipe*;'—'I ſwear by Hercules I am as 'good a man as King Philip.' Among many others of this ſort, I will only inſtance in Antonio de Leyva, who, being in great hopes of preferment, and from a Gregarian common ſoldier being made a general, coming to attend the Emperor, was permitted to ſit down in the preſence, becauſe he was troubled with the gout; but the Emperor being told that he expected to be made a Knight of the Golden Fleece, or a Grandee of Spain, the Emperor one day hearing him complain of the gout, ſaid, 'I believe 'you are more indiſpoſed in your brain than in 'your feet; for he that expects what he is al-'together unfit for, diſcovers his own ignorance 'and raſhneſs.'—Howel's Germ. Dyet. p. 21.

CHAP.

CHAP. LV.

Of Men Fortunate and Unfortunate.

It is a grand abſurdity to attribute a certain power to Fortune, that makes things to happen, or not to happen, as ſhe pleaſeth. The word Fortune is a mere chimera, hatched in the brain, out of an error of human underſtanding, and nouriſhed by popular ſuperſtition, which proceeds only from hence, that we know not all the cauſes that concur to ſingle effects. For when a thing that we have apprehended to depend upon Fortune, and ſo to be poſſible, ſucceeds not; it is a certain ſign, that ſome one of the cauſes neceſſary to make it ſucceed has been wanting; and conſequently, that the ſame was abſolutely impoſſible; as alſo, that the like event, that is ſuch a one to the production whereof the like neceſſary cauſe was wanting, hath never come to paſs. So that had we not been ignorant of that deficient cauſe, we never had thought that event to be poſſible, nor by conſequence ever deſired it. We ought therefore

fore as Chriſtians, utterly renounce the uſe of that Heatheniſh word Fortune, and in the room of it to eſtabliſh this great verity, that all things are directed by Divine Providence, whoſe decree, excepting thoſe things which the ſame decree hath left to depend on our own will, is infallible and immutable. But ſince, by a kind of neceſſity grown upon us by unwary cuſtom, ſometimes I am obliged to make uſe of that word, I ſhall ſhew its unconſtancy, variety, and mockery in ſeveral examples. Sometimes ſhe acts by mere will and pleaſure.

Lucius Metellus may properly lead the van in the liſt of the fortunate, for beſides his being one of the Roman Quindecim Viri, that had the cuſtody of the Sibylline Oracles, General of the Roman cavalry, twice Conſul and Chief Prieſt; he had in perfection all thoſe ten qualifications that entitle a man to terreſtrial happineſs. He was a courageous general, a ſucceſsful leader, arrived to the height of honour. Was a wiſe and prudent ſenator, a wealthy citizen, happy in a numerous iſſue, and in being at the head of affairs in the then moſt celebrated city of the univerſe.—Godwin's Rom. Antiqu. l. 2. p. 52.

Quintus Metellus, by an uninterrupted courſe of propitious accidents, was in a ſtate of felicity from his birth to his death. He deſcended from

from noble parents, had a mind and body qualified for every ſtation:—a wife equally famous for chaſtity and fruitfulneſs;—three ſons of conſular dignity, and the fourth a praetor. His daughters all honourably beſtowed in marriage, whoſe children were with him. He lived happily to a great age, died peaceably, and was carried to his funeral pile by his ſons and ſons-in-law.—Sabel. Ex. l. 7. c. 8. p. 409.

It is reported of the Emperor Antoninus, ſirnamed Pius, that he never did any thing that he had cauſe to repent of; that he was never refuſed what he aſked, or diſobeyed in what he commanded, and the reaſons he gave for theſe things, were, 'That he made all his actions 'correſpond with reaſon.'—Politic. Max. l. 2. c. 1. p. 152.

Arnolphus, Duke of Lorrain, dropped the ring from his finger into the river Moſella, which was afterwards found in the belly of a fiſh, and reſtored to him.—Zuin. Theat. vol. 3. p. 605.

Alexander making a libation to the heroes at Troy, poured oil upon the tomb of Achilles, and placed a crown of gold upon it, ſaying, he was the happieſt perſon in the world; 'for 'while he lived, Patroclus was his friend; and 'when dead, Homer perpetuated his memory.' —Plaut. in Alex. p. 672.

Maud the Empreſs might vie with Pherenice; for ſhe was daughter of King Henry I. mother of King Henry II. and wife of King Henry IV. Emperor of Germany. This Epitaph was made upon her.*

Ortu magna, viro major, ſed maxima prole.
Hic jacet Henrici filia, nupta, parens.

Alexander the Great had many acceſſions of happineſs. Philip King of Macedon, that renowned warrior, was his father. Ariſtotle the celebrated philoſopher was his tutor. He never fought but he won the field. Never ſat down before a city which he did not take, nor never invaded a country which he did not conquer.

Fate's dark receſſes we can never find,
But Fortune, at ſome hours, to all is kind.
The lucky have whole days, which ſtill they chooſe,
Th' unlucky have but hours, and thoſe they loſe.
DRYD.

For though Dame Fortune ſeems to ſmile,
And leer upon him for a while:

She'll

* Chet. Coll. cent. 2. p. 32.

She'll after ſhew him in the nick
Of all his honours, a dog-trick. HUD.

The inconſtancy and various motions of what the vulgar call Fortune, may reaſonably make us expect ſhe ſhould preſent us with all ſorts of faces, and ſometimes ſeem to act by the rule of reaſon, as well as other while quite contrary: Can there be a more expreſs act of juſtice than this! The Duke of Valentenois having reſolved to poiſon Adrian, Cardinal of Cornetto, with whom Pope Alexander VI. his father and himſelf were to ſup in the Vatican; he ſent before a bottle of poiſoned wine, with ſtrict order to the butler to keep it ſafe. The Pope being come before his ſon, and calling for drink, the butler ſuppoſing this wine had not been ſo ſtrictly commended to his care, but only upon account of his holineſs, preſented it immediately to the Pope, and the Duke himſelf coming in ſoon after, and being confident they had not meddled with his bottle, took alſo his cup; ſo that the father died immediately upon the place, and the ſon after having been long tormented with ſickneſs, was reſerved to another, and a worſe fortune.—Mont. Eſſ. Eng. vol. 1. p. 345.

Sometimes ſhe ſeems to play upon us in the very nick of an affair, acts the phyſician, and gives

gives life by a wound that was intended to kill. Thus ſhe did by the painter Protogenes, who having finiſhed the picture of a mad dog with great art, but not being able to expreſs, as he would, the ſlaver or foam that ſhould come out of his mouth, vexed and angry at his work, he took his ſpunge, which, by cleaning his pencil, had imbibed ſeveral ſorts of colours, and threw it in a rage againſt the picture, with intent utterly to deface it; but fortune guiding the ſpunge, it hit juſt upon the mouth of the dog, and performed what all his art was not able to accompliſh.—Page 346.

Sometimes fortune ſeems to direct our councils, and correct them, as in Iſabel, Queen of England, who, if ſhe had landed in this kingdom from Denmark at the port ſhe intended, had fallen into the hands of her enemies; but fortune throwing her into another haven, ſhe landed in ſafety.—Page 348.

And he who, throwing a ſtone at a dog, hit and killed his mother-in-law, thought he had reaſon to pronounce this verſe:

Ταυτομάτον ημων καλλιφ βαλθιτάι *.

By

* Menander.

———*By this I ſee*
Fortune takes better aim than we.

Other while ſhe ſeems to act in direct oppoſition to reaſon, merely to exerciſe her deſpotic authority; as in that eminent example of King Henry VI. of England, who was a juſt prince, and a pious Chriſtian, had a good cauſe, a valiant Queen, and potent friends, to defend his right; yet it was ſorrowfully obſerved that no military enterpriſe ſucceeded where he was preſent.—Bak. Chron. p. 283.

Franciſcus Buſalus, an eminent citizen of Rome, was afflicted with the worſt of all misfortunes; for, being a tender and indulgent father, was very unhappy in all his children. Two of his ſons fell down dead in his ſight, by mutual wounds they gave one another in a duel. Two other of his ſons were put to death for raiſing commotions againſt the government. A fifth ſon killed his mother-in-law; and his only daughter being under diſcontent, poiſoned herſelf while ſhe was ſitting in company with her huſband.—John Textor. Off. l. 2. p. 98.

Helvitius Pertinax had ſuch ſtrange and unaccountable turns in his affairs and fortune, and ſo often, from a flouriſhing eſtate, reduced into the moſt pauperous circumſtances, that he was called

called the tennis-ball of fortune.—Voſſ. Inſtit. l. 4. p. 97.

Thomas Tuſſer, while in his minority, was educated at ſeveral ſchools, Wallingford, St Paul's, and Eaton, from whence he was ſent to Trinity Hall, in the Univerſity of Cambridge. When he arrived to the ſtate of manhood, he lived in Staffordſhire, Suffolk, Norfolk, Cambridgeſhire, in ſhort, was a perfect ubiquitarian. He changed his condition as often as his country; and was ſucceſſively a muſician, ſchoolmaſter, ſerving-man, huſbandman, grazier, and poet. He traded in every thing he had hopes to get money by, in oxen, ſheep, dairies, corn of all kinds, but to no advantage; for, whether he bought or ſold, he was always on the loſing hand; and yet he has publiſhed ſuch excellent preſcripts in huſbandry and houſewifery, which being obſerved, would make every body rich, but could never be ſo himſelf, though he was never charged with any extravagancies, careleſſneſs, or negligence.—Fuller's Worth. p. 334. **Eſſex.**

Fortune's made up of toys and impudence,
A common jade that has not common ſenſe!
But fond of buſineſs, inſolently dares
Pretend to rule, and ſpoil the world's affairs!
Sometimes ſhe ſmiles, then like a fury raves,

And

And ſeldom truly loves but fools or knaves.
I'll marry Honeſty, though ne'er ſo poor,
Rather than follow ſuch a blind dull whore.

Buck.

CHAP.

CHAP. LVI.

True Friendſhip.

TRUE friendſhip muſt have the three qualities of an *ens*, unity, goodneſs, and truth. One ſoul in different bodies, that will and nill the ſame things; a ſacred tie made more firm by adverſity; equally utile and pleaſant; courageous, that ſpeaks what it thinks without treading ſo nicely as if it feared a ſhock; but makes the cauſe of truth the common cauſe both of the one and the other. It is true, a man has need of long ears to hear himſelf frankly reproved and cenſured; but it is a ſingular friendſhip to hurt and offend us for our own good. Friendſhip ſhould alſo be ſimple, pure, fortified, and confirmed by judgment, and length of time; for all others are but acquaintance, and familiarities occaſionally contracted, which commonly die with the deſign. Thoſe are only to be reputed friends that can abide the teſt of diſcretion, and the trial of unconſtant fortune. Such friends are more pleaſing and neceſſary

than the elements of fire and water; the man is happy that enjoys them, and miſerable that wants them; for, when he falls, he hath nobody to help him up. The way to make true friends, is to take them by choice, and not by lot; and the regular courſe to keep them is to be a friend to thyſelf, for, 'Qui ſibi amicus eſt, ſcito hunc 'amicum omnibus eſſe,'—'He who is his own 'friend is a friend to every body elſe.'

Damon and Pythias, two diſciples of the Pythagorean philoſophy, lived in ſuch a regular friendſhip, that, when the Syracuſian tyrant had ſentenced one of them to die by the hands of the executioner, and he aſking leave to go home and ſettle his affairs before his death, the tyrant refuſed to grant him that favour, unleſs the other would be bound for his return at a time appointed; which he making no ſcruple to do, the requeſt was allowed; while the tyrant was under a ſurpriſe in thinking what would be the event of the ſecurity's engagement. One day was elapſed, and no news of his coming, which gave people the opportunity of upbraiding the other with raſhneſs; but he, without being concerned at the conſequence of what they ſuggeſted, told them, 'He was certain his friend would 'not break his word to ſave his life.' Accordingly, the condemned man came at the time prefixed,

prefixed, and freed the other. Dionyſius admiring the friendſhip of the one, and fidelity of the other, gave the perſon condemned his pardon, and deſired he might be admitted as a third perſon in ſo ſacred a friendſhip.—Lon. Theat. p. 521.

Pelopidas and Epaminondas have their names recorded in the book of laſting renown, for the inviolable friendſhip that continued between them to the laſt moment of their lives. They accompanied each other to aſſiſt the Lacedemonians and Thebans in their wars againſt the Arcadians; and being poſted in the Spartan wing, who were forced to give ground, they reſolved to prefer an honourable death before an ignoble flight; and therefore oppoſed the enemy alone, till Pelopidas, being dangerouſly wounded in ſeveral places, he fell down among a croud of the ſlain; which brave Epaminondas perceiving, though he thought he had been killed, ſtepped before him, and with redoubled vigour defended his body and his armour, till he alſo was wounded in the breaſt with a pike, and in the arm with a ſword, and was ready to drop; when Ageſipolis King of Sparta came in with the other wing, and reſcued from death theſe two celebrated friends.—Plut. Paral. p. 279. in Peloped.

When

'When Brutus was overcome by Caeſar and Antonius in the battle of Philippi, and the conquerors were in cloſe purſuit of him, ſo that it was almoſt impoſſible to eſcape being taken; Lucullus, a friend to Brutus, to divert them from their purpoſe, told the ſoldiers he was Brutus, and deſired them to carry him to Antony, who rejoicing in their good fortune to be maſters of ſuch a prize, made the beſt of their way towards the General; who having notice of it, went out to meet them, with many others, in expectation of ſeeing Brutus; to whom Lucullus ſaid, 'Antonius, my friend Brutus is not 'taken priſoner, and I hope the Gods will be 'more juſt than to ſuffer it; he will be found, 'alive or dead, in a manner agreeable to his 'virtue and honour. It is I that have impoſed 'upon your ſoldiers, and am ready to ſuffer 'what ſeverity you pleaſe to inflict upon me.' Antonius, turning to thoſe that brought him, ſaid, 'Don't be troubled, fellow ſoldiers, that 'you are deceived, for you have brought me a 'better prize than what you ſought for; I had 'rather have ſuch friends than enemies.' Then he embraced Lucullus, applauded his friendſhip, committed him to one of his familiar acquaintance, and found him, on all future occaſions, as faithful to him as he had been to Brutus.—Lipſ. Monit. l. 2. c. 13. p. 319.

Quintus

Quintus Servilius Caepio, being accuſed of a heinous crime, viz. that, by his ill conduct, the Roman army was defeated by the Cimbrians and Teutones, he was caſt into priſon, in order to be put to death; Lucius Rheginus was his particular friend; and though, at that time, he was tribune of the people, yet he freed him from impriſonment, and accompanied him in his eſcape, though he was ſenſible, by that act of friendſhip, he had thruſt himſelf into baniſhment, from which he could never expect to return.—Val. Max. l. 4. c. 7. p. 119.

Croeſus reproaching King Cyrus the Great for ſquandering away the public treaſure among his favourites, caſt up how much it would have amounted to if he had been a little cloſer handed. Cyrus having a mind to juſtify his liberality, deſpatched his circular letters to the grandees of his dominions whom he had particularly advanced, deſiring every one of them to ſupply him with as much money as they could for a preſſing occaſion, and to ſend him a particular of what every one would advance. When this account was brought to him, every one of his friends, not thinking it enough barely to offer him only ſo much as they had received from his bounty, added to it a great deal of their own, ſo that the ſum amounted to much more than Croeſus's reckoning. Whereupon

Cyrus

Cyrus ſaid, 'I am not leſs in love with riches 'than other Princes, but rather a better huſ- 'band. See with how ſmall a venture I have 'acquired the ineſtimable treaſure of ſo many 'friends, and how much more faithful treaſure 'they are to me than mercenary men, without 'obligation or affection, would be, and my 'money better laid up than in cheſts. A 'Prince's bounty multiplies his friends; and 'none are ſo ſure in his intereſt as thoſe he 'buys into his ſervice by repeated liberalities.' Mont. Eſſ. Engl. vol. 3. p. 196.

Though Loyalty's the world's pretence,
Money's the Mythologic ſenſe.
Hud.

To which give me leave to add that grave ſentence in Plutarch, attributed to Pittheus,

Let a friend's ſervices meet a full reward.

Great care muſt be had in the choice of friendſhips. Perhaps the beſt are not without their objections; but, however, be ſure you do not ſtray from the rules which the wiſer part of the world has ſet to them. Leagues offenſive and defenſive ſeldom hold in politics, and much leſs in friendſhips. Violent intimacies, when once

once broken off, and the bag of ſecrets is untied, they fly about like birds let looſe from a cage, and become the entertainment of the town. Beſides, theſe great dearneſſes, by degrees, grow injurious to the reſt of your acquaintance, and throw them off from you. There is ſuch an offenſive diſtinction, when the dear friend comes into the room, that it is flinging ſtones at the reſt of the company, who are not apt to forgive it.—Advice to a Daughter. p. 601.

Do not lay out your friendſhip too laviſhly at firſt, ſince it will, like other things, be ſo much the ſooner ſpent; nor let it be of too ſudden a growth; for, as the plants which ſhoot too faſt are not of that continuance as thoſe who take more time for it; ſo too ſwift a progreſs in pouring out your kindneſs is a certain ſign that it will not be long lived. You will be reſponſible to the world if you chooſe a friend that lies under the weight of any criminal objection. In that caſe, you bring yourſelves under the diſadvantage of their character, and muſt bear your parts of it.

If it happens that your friend ſhould fall from the ſtate of innocence, after your kindneſs was engaged, be ſlow in your belief in the beginning of the diſcovery; but, ſo ſoon as you are convinced, by a rational evidence, you muſt, without

without breaking too roughly, make a far and quick retreat from ſuch a miſtaken acquaintance, leſt the contagion reach you ſo far as to give you part of the ſcandal, though not of the guilt. Be not too haſty in cenſuring or defending your friend; for, though malice is too ſharp-ſighted, it does not follow that friendſhip muſt be blind, the mean between theſe two extremes ſaves all.

Let the good ſenſe in your friends be a chief ingredient in the choice of them; elſe, let your reputation be never ſo clear it may be clouded by their impertinence. It is like our houſes being in the power of a drunken or a careleſs neighbour; only ſo much the worſe, as that there will be no inſurance here to make you amends, as there is in the caſe of fire.

To conclude this paragraph: If formality is to be allowed in any inſtance, it is to be put on to reſiſt the invaſion of thoſe that preſs themſelves into your friendſhip, where, if admitted, they will either be a ſnare or incumbrance.

CHAP.

CHAP. LVII.

French, their Character by their own Writers.

THE French with their pens, as well as ſwords, have rudely inſulted all their neighbouring nations; and, in almoſt deifying their King, extolling their country, and magnifying themſelves in point of valour, wit, and wealth, have ſcurriouſly reflected upon other monarchs, and their ſubjects ſuch contemptible creatures as are fit for nothing but to be their ſlaves and vaſſals. But the Devil is not ſo black, the lion ſo fierce, nor the French ſo fair, as they are painted. Take off the gaudy ſaddle the ſycophants have put upon the beaſt, and his back will appear to be horribly galled. Take off the *fucus* they have with ſo much art laid upon France, to make her a tolerable complexion, and ſhe will look but very homely, if not frightfully, as will appear by her own writers; for no other I will produce to ſhow her in her proper lineaments. I ſhall begin with their authors.

The French ſcribblers of this age are bold and proud enough not to follow the common road, but want of invention and diſcretion ruins them. There is nothing ſeen in their writings but a wretched affectation of a ſtrange new ſtile, with cold and abſurd diſguiſes, which, inſtead of elevating, depreſs the matter. Provided they can but trick up their ſtile with fine new words, they care not what they ſignify; and, to bring in a new word by the head and ſhoulders, they leave out the old one, very often more ſinewy and ſignificant than the other.—Mont. Eſſ. vol. 3. p. 144.

To pourtray Louis le Grand, the Moſt Chriſtian King, wading through a ſea of blood to depopulate Chriſtendom, burning cities, towns, and caſtles, ravaging whole countries, robbing other potentates, for religion's ſake murdering thouſands of his own ſubjects, and ſhaking hands with the Turk to extirpate Chriſtianity, he would make but a frightful figure, though all the flattering pens of France were combined to embelliſh his picture. It is needleſs to rehearſe the horrid maſſacre of Charles IX. at the marriage of his ſiſter, where there was more blood ſpilt than wine drank at the wedding; or mention that myſtical and many headed monſter the League, that deſtroyed whole provinces; or muſter up all the oppreſſors, tyrants, and bloodſuckers

ſuckers of this line, ſince we have one Louis that exceeds them all in the oppreſſion and deſtruction of mankind.—Hug. Compl. p. 67.

Phyſicians diſpute whether the worms that are engendered in man proceed from the ſtomach or the belly; but I am of opinion, that, in French bodies, thoſe maggots are generated in the brain, rather than any place of the microcoſm beſides. And, to confirm this principle, I will produce Alexander Ponta Marinus, one of their own authors and countrymen, who ſhould be beſt acquainted with their genius, who, in his deſcription of the French nobility ſaith, '*La jeune nobleſſe de France eſt d'un e-*'*ſtrange humeur*,' &c. The French gentleman is a thing of a ſtrange humour; he pleaſes himſelf in a kind of fantaſticneſs, which diſcovers more of ſoftneſs than manhood; he hath ever and anon ſuch a ſlighting way, that all his carriage is but a kind of perpetual diſdain; he hath ſo many ſhoggings in his ſhoulders, antic ſtrokes with his feet, apiſh motions with his hands, nodding and ſhakings of his head, and wriggling his whole body, that there is no member at reſt about him. Sometimes he counterfits and diſguiſes, gapes and liſps, inſtead of ſpeaking; and, when he is on horſeback, manages himſelf ſo ridiculouſly, that an expert painter cannot draw a foot with more art than a

French

French gentleman does to the life. Hear him diſcourſe, and he will tell that he fears nobody, and yet never learnt any body or boy to be afraid of him; it is he who could beat all the world, yet knows not how to defend himſelf againſt a pigmy; it is he that is the only man on horſeback, yet ſcarce knows how to hold his bridle: He is the only entertainer of ladies, and yet the chamber-maids make mouths at him. In fine, it is he that can ſpeak fine things, and yet is the bye-word of the people, the pity of honeſt men, and the reproach of his family. Does he walk the ſtreets, he ſcarce makes two ſteps but he looks back to behold his lacquay ſtrutting behind him; he has often his hand employed in twirling his locks, and his eyes upon his ſhoes. O poor ſot, fit to be prayed for in all churches, that he may recover his wits and ſenſes!—Howel's Ger. Diet. p. 60. 61.; Alex. Pont. Protran. Acad. p. 96.

Our manners are infinitely corrupted, and wonderfully inclined to the worſe. Of our laws and cuſtoms there are many that are barbarous and monſtrous; and yet there is little hopes of reforming abuſes, for fear ſtirring things ſhould put them into ſuch a ferment and confuſion as would overthrow all. The worſt thing I find in our ſtate is the inſtability of it, and that our laws, no more than our clothes,

cannot

cannot ſettle in any certain form.—Mont. Eſſ. vol. 2. p. 530.

Afterwards, the ſame author, ſhowing how prone the French are to raiſe quarrels, he breaks out into theſe words: 'Indiſcreet nation! 'We are not content to make our vices and 'follies known to the world by report only, 'but we muſt go into foreign countries, there 'to ſhow them what fools we are.' Put three Frenchmen into the deſerts of Lybia, they will not live a month together without ſcratching and fighting; ſo that you will ſay, their peregrination was purpoſely deſigned to give ſtrangers the pleaſure of our tragedies, and to laugh at our miſeries. We go into Italy to learn to fence, and practiſe it at the expence of our lives before we have learnt it; whereas men of ſenſe would put the theory before the practice.—Ibid. p. 587.

What is their language they ſo much glory in, but '*Squama Latini ſermonis, et rubigo trivi-* '*alium barbaris morum;*'—'The ſcales of the 'Latin, and the ruſt of other tongues?' Their courage is damped by a trite proverb, that ſays, at the firſt onſet they are more than men, and afterwards leſs than women. '*Habent eorum* '*corpora quiddam ſimile cum ſuis nivibus, quae mox* '*ut caluere pugna ſtatim in ſudorum eunt, et levi* '*motis quaſi ſole laxantur;*'—'The French bo-

'dies

'dies bear ſome analogy with their ſnows; for, 'as ſoon as they are heated in fight, their cou-'rage evaporates in ſweat, and, as it were, 'thawed by the ſun, as the warmth of their ene-'my grows upon them.' 'Their wits,' ſays Montaigne *, 'are very early, but of no con-'tinuance.' Nothing can be more ingenious and pretty than the children of France; but they ordinarily deceive the hope and expectation that has been conceived of them; for, when they are grown up to be men, they have nothing extraordinary, or worth taking notice of. The air of France, they ſay, is mild and ſanative, but, I think, not to be boaſted of by its effects; for it is found by experience, that the French, both men and women, are more ſubject to vermin, the itch and ſcabs, than any other people. But the great thing they glory in is the fertility of the ſoil, and the riches of their country. The firſt I freely allow them, but cannot grant the other; for their court and kingdom are utterly exhauſted; and, if the contrary could be proved, what does it ſignify to the commonalty, ſince they are the greateſt ſlaves and pooreſt vaſſals in the world, and live in a ſtarving, famiſhing condition, under the tyranny and oppreſſion of their King and lords. —Howel. Ger. Diet. p. 66.

CHAP.

* Mont. Eſſ. Eng. vol. 1. p. 251.

CHAP. LVIII.

Gaming, and the Conſequences of it.

WHILE gaming keeps within the bounds of an innocent diverſion, to recreate the body or compoſe the mind, and is not tainted with covetouſneſs or paſſion, the moſt ſtraight-laced caſuiſt will not cenſure or condemn it as a crime; but, when it breaks the limits of moderation, and tranſports men into heats, ſwearing, curſing, reproaching, and lying; or is taken up as a trade to live by, and puſhed on by a covetous deſire to enrich ourſelves by the loſs or ruin of one's neighbour; it is abſolutely unlawful, carefully to be avoided, and utterly abominated, as the certain procurer of repentance, ſorrow, grief, deriſion, beggary, and contempt. To play ſometimes to entertain company, (ſays the Marquis of Halifax), or to divert yourſelf, is not to be diſallowed; but, to do it ſo often as to be called a Gameſter, is to be avoided, next to the things that are moſt criminal. It has conſequences of ſeveral kinds not to be endured; it will

will engage into a habit of idleneſs and ill hours, draw you into ill mixed company, make you neglect your civilities abroad, and your buſineſs at home, and impoſe into your acquaintance ſuch as will do you no credit. If men play deep, it will tempt the world to aſk ſpiteful queſtions, and make ſevere reflections; and, if the ladies could ſee their own faces upon an ill game at a deep ſtake, they would certainly forſwear any thing that could put their looks under ſuch vaſt diſadvantages.

Henry Cheney, Baron of Teddington, in the county of Bedford, was haunted with the humour of gaming, and all the concomitants that attended it, viz. to be very jolly after a lucky ſitting, and dejected and ſour when the dice run againſt him. He being in France, had the honour of playing with Henry II. King of that country; of whom, at one lucky throw, he won a diamond of great value; and the King aſking him, how he could have ſuſtained the damage if he had loſt the caſt? ſaid, 'I have 'as many ſheep in Kent, as the tails and wool 'being ſold, would purchaſe a better diamond 'than this.'—Fuller's Worth. p. 143. Bucks.

Nero the Roman Emperor, who had no virtue at hand, nor vice or vanity to ſeek; among the reſt of his prodigalities and profuſions, was addicted

addicted to gaming; and, that he might act like himſelf, at once made a ſtake of four hundred thouſand ſeſterces upon every ſpot of the dye.—Hackwell's Apol. l. 4. p. 423.

The Chineſe are exceſſively addicted to gaming, and have as many ſorts of games as the Europeans; cheſs, back-gammon, Iriſh, tick-tack, hazard, paſſage, &c.; and will not only play deep, but, when they have been ſo unfortunate to loſe all they have in lands, money, goods, and clothes, they will ſtake their wives and children, which are detained by the winner till the proprietor can redeem them.—Herb. Travels.

A ſtrange itch of gaming poſſeſſes all the Italians, from the higheſt to the loweſt, by which many conſiderable families have been reduced from plentiful fortunes to beg their bread; but that does not equal another extravagance that is common among the meaner ſort, who, having loſt all they have, will at laſt ſtake themſelves againſt ſo many dollars as the market goes at for the price of ſlaves; and, if they loſe, are ſold by the winner to the gallies, to ſlave out their lives at the oar, under a rigorous and cruel diſcipline.—Mandon. de Mor. Lat. l. 3. p. 22.

Adam Steckman, a gardener in Alſatia, having received his wages, and thrown it away at dice, which ſhould have been the ſubſiſtence of his family till he could have got

more, the loſs of his money, and ſeeing his children cry about him for victuals, ſo diſtempered his mind, that, taking advantage of his wife's abſence, he cut the throats of his three children, and was attempting to hang himſelf; but that his wife coming in, and being affrighted at the ſight of ſo barbarous a tragedy, made a lamentable outcry, and fell down dead upon the ſpot; which alarming the neighbours, the malefactor was ſeized, and ſentenced by law to die a cruel death.—Clark's Mir. c. 17. p. 621.

Johannes Gonzago having loſt a conſiderable ſum of money at dice, and his ſon Alexander ſtanding by, and ſhowing his diſlike of his father's extravagancy, the old man ſaid to the ſtanders by, that Alexander the Great, hearing his father Philip of Macedon had won a great fight, was very melancholy upon the notice of it, for fear there ſhould be nothing left for him to conquer; but my ſon Alexander is of another humour, and grieves and afflicts himſelf at my loſs, 'for fear there ſhould be nothing 'left for him to throw away in ſome other vani-'ty.'—Zuin. Theat. vol. 10. p. 482.

An old ruined gameſter, in hopes to make a bubble or prey of a young gentleman that came to town with his pockets full of money, took him to a gaming-houſe, and there, to encourage him to play, ſhowed him ſeveral topping ſparks

that

that were born to no fortune, who by play had purchaſed great eſtates, and lived in pomp and ſplendour, by ſucceſs in ſhaking their elbows. 'You ſhow me,' ſays the young gentleman, 'the winners, but I pray what is become of the 'loſers?' To which the old prig making no reply, a third perſon, overhearing their diſcourſe, told the young gentleman, that, ſince the other was ſilent and confounded with ſhame at the queſtion, he would oblige him with an anſwer. 'Many of the loſers,' ſaith he, 'ta-'king the high-way to repair their loſſes, have 'been hanged; others are gone to ſea to earn 'their bread; ſome have taken up the trade of 'being bullies to bawdy-houſes; others, that 'have not hid themſelves as ſervants under a li-'very, are begging or mumping about the 'ſtreets, or ſtarving in goals for debt, where 'you will be e'er long, if you follow that raſ-'cal's counſel.' 'The puniſhment', ſays the young gentleman, 'is fit for the ſin, when men 'poſſeſſed with great ſums of their own money, 'will play the fool to make it another man's; 'and, if this be the humour of the town, I will 'return again into the country, and ſpend my 'eſtate among my neighbours and tenants, 'where you, Sir, (ſpeaking to the gentleman 'that dealt ſo plainly with him), ſhall be very 'welcome.'—Time miſ-ſpent, Dia. 12. p. 110.

CHAP.

CHAP. LIX.

Generoſity a Virtue of the firſt Magnitude.

CYRUS very wiſely preferred his generoſity, bounty, and charity, before his military virtues, and choſe rather to make himſelf beloved by the former, than feared by the latter; which Scipio alſo knowing to be honourable and advantages, ſet a higher value upon his generoſity and humanity than all his moſt celebrated victories; and not without reaſon, for by this means he gave his enemies as much cauſe to love him as his friends, and ſecured himſelf from treacherous conſpiracies. Theſe were ſouls of a rich compoſure, that married bounty and humanity; nay, even the tendereſt and moſt delicate in the whole ſchool of Philoſophy, to the rudeſt and moſt violent of all human actions. It has always been obſerved, that men of the moſt generous and heroic ſpirits, ſuch who having by brave reſolutions and habitual magnanimity, elevated their ſouls above the power of fortune, and ſo could fear no evil that

ſhe

ſhe could bring upon them, have nevertheleſs been prone to commiſeration when they beheld the infirmity of others, and heard their complaints. It is a part of true generoſity to wiſh well to every one, becauſe the evil that happens to an innocent man, may happen to every one not excluding themſelves.

In the cathedral church of Roan in Normandy, under a very ſtately monument, is interred the corps of the wiſe, virtuous, and valiant John Duke of Bedford, Regent of France for King Henry VI. An envious courtier perſuaded Charles VIII. to deface it, that it might no longer ſtand as a reproach to their country. 'God 'forbid,' ſaid the King, 'that I ſhould violate 'his tomb being dead, who made all France 'tremble when he was alive.' Adding alſo, that he deſerved a more ſumptuous tomb than the Engliſh had erected for him.

Myſias Duke of Poland, refuſing to pay his tribute to the Emperor Conradius, was driven out of his country by the Emperor, and compelled to ſhelter himſelf under the protection of Ulrick Duke of Bohemia, who was alſo in enmity with the Emperor. Ulrick thinking he had an advantage in his hands, to make his terms with the Emperor, contrary to the laws of hoſpitality, offers to ſend Myſias a priſoner to him, to

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be dealt with according to his pleaſure, if he might have peace upon that condition; but the generous Emperor, in abhorrence of ſo baſe a piece of treachery, deſpiſed Ulrick, and ſent to Myſias to let him know the peril he was in; which generous procedure had ſuch an effect upon Myſias, that he journied to the Emperor, acknowledged his favour, laid his crown at his feet, and conſented to the payment of his tribute as formerly.—Fulgoſus. l. 6. c. 5. p. 776.

Pyrrhus, King of Epirus, warring againſt the Romans, Nicias his phyſician in ordinary, made an offer by letter to Fabricius the Roman General, that for a reward he would poiſon Pyrrhus; but Fabricius abhorring ſuch a foul practice, ſent Nicias's letter to the King, and adviſed him to know his friends and his enemies better: Upon which the King hanged his phyſician; and in return of his admonition, ſent Fabricius all the priſoners he had taken without ranſom; and that the Conſul might not be behind with him in civility, he ſent him an equal number of his ſubjects, which had been taken by the Romans.—Lonic. Theat. p. 325.

Papinianus a lawyer, and the honour of his profeſſion, when the wicked Caracalla had defiled his hands with the innocent blood of his brother Geta, and commanded him by his eloquence to give that action a fair colour to the

ſenate

ſenate and populace; he poſitively refuſed it, ſaying, 'It was an eaſier matter to commit fra-'tricide, than to defend ſo barbarous an ac-'tion;' and perſevered in his denial, though he knew it would coſt him the loſs of his head, which that cruel prince cut off for diſobeying him.—Cauſ. Treat. of Paſſions, p. 78.

Lycurgus's father loſing his life in a popular commotion, the crown and territories of Sparta deſcended to Polydecta his elder brother; who ſoon dying after, the kingdom in right of ſucceſſion fell to Lycurgus, over which he reigned as King, till it was commonly known that Polydecta's wife was with child, and then he adminiſtered the government under title of Protector, declaring that the right of the crown was in his brother's child if it proved a ſon. The Queen ſent him a private meſſage, that ſhe would take ſomething to make her miſcarry, upon condition he would marry her; but he deteſting ſo infamous an action, and unwilling to leave the child to her mercy, cajoled her with a pretence, that taking medicines to cauſe abortion might deſtroy her alſo, and therefore encouraged her to go out her time, and if it proved a ſon, he would deſtroy it; which had effect: The lady was brought to bed of a ſon, and delivered to him as he ſat at ſupper with the nobles, to whom he ſaid, 'O ye Spartans,

'here

'here is your true King,' and immediately placed him on the throne, while all men admired his generoſity and juſtice.—Plut. in Lycurgo. p. 40.

Tancred the Norman, accompanying his uncle Boemund in his war in Syria, it unfortunately chanced that Boemund was taken priſoner by the infidels. No leſs than three years time Tancred ruled in the ſtead of his uncle, and being ſo happy as to enlarge the bounds of his dominions, and acquire great ſums of money, he employed it for the redemption of his uncle from captivity; and having brought him home, ſettled him on his throne, and reſigned his dominions and all his conqueſts into his hands.—Fulgos. l. 6. c. 5. p. 772.

The Venetians in time paſt, as well as the French in our memories, to the ſcandal of Chriſtianity, leagued with the Turks againſt the Chriſtians in Hungary, till that kingdom was almoſt ruined, and two of their Kings deſtroyed in thoſe bloody wars, of which valiant Huniades was the laſt. Not long after, the Venetians finding themſelves engaged in a war againſt the Turks their quondam allies, they deſpatched Ambaſſadors into Hungary, to beg aſſiſtance from the brave Matthias Corvinus ſon of Huniades, who gave them a friendly au-

dience, and after a gentle reprimand, for their late aſſiſting the common enemy of the Chriſtian name, generouſly granted them ſuccours. —Cur. Polet. by Scudery. p. 20.

CHAP.

CHAP. LX.

Giants, and Men of great Stature and Height.

GIANTS, and ſuch men as have exceeded the common proportion, are ſeldom remarked by hiſtorians, for any extraordinary qualifications of mind, but like the Egyptian pyramids are more for ſhow than uſe. Theſe towering heights generally have their upper rooms very meanly furniſhed; and no wonder, for where Nature is redundant in one particular, ſhe is commonly defective in another, agreeable to her anſwer, when reproached for making a very beautiful damſel a fool, ſaid, ſhe gave her ſo large a ſhare of beauty, to beſtow her proportion of wit upon another, that being made in the dark wanted beauty, which muſt be ſupplied by wit or ſhe would ſtick on hand. So Giants, that ſerve for oſtentation, cannot repine at the want of ſenſe.

The greater virtue oftener lies,
In bodies of the middle ſize.

Maximinus

Maximinus the Emperor was two yards three quarters high. He was a Thracian born, and had ſcarce one good quality in the world, and accordingly was hated of all mankind. He wore his wife's bracelet as a ring upon his thumb, and his ſhoe was ſaid to be longer by a foot than any other man's—Zuin. vol. 2. p. 276.

Thuanus tells us of a giant, that when the Tartars in 1571 made an incurſion into Poland, was killed (ſaith Leonardus Gorecius) by James Niazabilovius, whoſe forehead was twenty-four fingers in breadth, and the other parts of his body of proportionable magnitude; inſomuch that his carcaſe lying upon the ground reached up to the navel of a middle ſized man that ſtood by it.—Hiſt. p. 61. an. 1576.

In the reign of Auguſtus Caeſar, there were two perſons, one named Iduſio, and the other Secondilla, who were each of them ten foot high and ſomething better; after their deaths their corps were preſerved and kept in a charnel-houſe within the Saluſtian gardens. Vid. Kornman de Mirac. vivor. 25.—Plin. l. 7. c. 16. p. 187.

Walter Parſons, born in the county of Stafford, was porter to King James I. and might be truly called one of the wonders of that age, for

for he was not only two yards and a half, wanting two inches high, but had a due ſymmetry and proportion in all the other parts of his body: His ſtrength was equal to his heighth, courage to his ſtrength, and temper to his courage, he would neither boaſt nor ſneak to any man. He would take two of the talleſt yeomen of the guard under his arms at once, and order them as he pleaſed.—Fuller's Worth. p. 48. Staffordſhire.

William Evans, native of Monmouthſhire in Wales, was porter to King Charles I. immediately after Walter Parſons, and may be called the giant of our age; for he was two yards and a half high compleat, exceeding Parſons two inches in heighth, but no way equalling him in proportion of body; for his knees knocked together, he went ſqualling with feet, and was ſomewhat lame; yet he once danced an anti-maſque at Whitehall, where after ſcampering a while, he drew little Jeffery the dwarf out of his pocket, to the wonder and merriment of all the ſpectators.—Fuller's Worth. Wales, p. 54. Monmouthſh.

CHAP.

CHAP. XLI.

Glory and Renown.

DESIRE of glory is a notion ſo little underſtood, either as to the name or thing, that men ſeem to purſue they know not what, and fill their heads with chimeras inſtead of realities. Chryſippus and Diogenes were the firſt authors that wrote about the contempt of glory, and at the ſame time were in hot purſuit of glory, in condemning glory. Others ſay virtue was not to be coveted but for the glory that accompanies it, which renders virtue a very vain and frivolous thing, while it derives its recommendation from the empty bubbles of frothy fame. Others make it conſiſt in the approbation of the giddy multitude, which, if poſſible to be acquired, can be of no continuance; for they that live by popular breath will have work enough; they muſt be always doing, and yet never have done. Is it reaſonable that the life of a wiſe man ſhould depend upon the judgment of fools, or can any thing be more ridiculous than to think that

that thoſe you deſpiſe ſingle, can be fit for better treatment when joined together? Nothing, ſays Demetrius, is to be ſo little eſteemed as the minds of the multitude; for there is ſcarce any difference in their voices from above, and that which fumes from below. However, glory is not utterly to be neglected, nor the good eſteem of the people to be totally deſpiſed; but we muſt be ſure to follow conſtantly the dictates of reaſon; and, if the public approbation will not follow us in that courſe, we muſt leave her aſtern. We had better want the noiſe of fame than loſe our reputations with ourſelves. The ſure chart to ſteer our courſe by, in ſuch dangerous ſeas, is to have our judgments well inſtructed, what actions are truly glorious, and to remember that, in every important enterpriſe, 'Recte facti feciſſe merces eſt: Officii fructus 'ipſum officium eſt *.'—'The reward of a thing 'well done, is to have done it. The fruit of a 'good office is the office itſelf.' Thoſe that, by other methods, ſcatter their names into many mouths, declare, 'They rather hunt after a 'great reputation than a good one,' as will appear in ſome of the following examples.

The

* Seneca.

The whole courſe of Cicero's life ſhews him a man very ambitious of glory, in which a greater inſtance cannot be exhibited, than in a long epiſtle he wrote to his friend and confident Lucius, a citizen of Rome, wherein he preſſes him to oblige him in three particulars: Firſt, 'That 'he would write the hiſtory of Catiline's con-'ſpiracy in a volume by itſelf, and by that per-'formance procure him an everlaſting fame.' Secondly, 'That he would take more pains in 'poliſhing it than in his other works; and that 'he would treat him like a friend, rather than 'tie up himſelf to the exact rules of truth.' And, thirdly, 'That he would be expeditious 'in the publication of it, that he himſelf, while 'yet alive, might enjoy ſome part of his glory 'in ſeeing it done conformably to theſe direc-'tions.' He thought it a conſiderable thing to be excellent in eloquent ſpeaking, and took no little pains in qualifying himſelf with abilities for that purpoſe. Being to plead a cauſe before the Centumviri, and not ſo well prepared as he deſired to be; his ſervant Eros giving him notice that the trial was deferred a day longer, he was ſo tranſported with joy at the news of it, that he gave him his freedom.—Fulg. Ex. l. 8. c. 15. p. 1102.

When Alexander the Great had levelled the walls of the city of Thebes in Boeotia, the beau-

tiful and wealthy courtezan Phryne offered the Thebans to rebuild them at her own expence, on condition that, to perpetuate her name, theſe words might be engraved upon their gates: 'Alexander demoliſhed the walls of Thebes, 'and Phryne reſtored them to the ſtate you ſee 'them in.'—Guar. de Civ. Conver. l. 2. p. 331.

A Grecian named Eroſtratus being ambitious of a name, and finding he could not obtain it by any laudable enterpriſe, reſolved to do it by an act of the higheſt villainy, and therefore deſtroyed by fire the famous temple of Diana at Epheſus, in the year 398 from the foundation of Rome; a pile of building, that, for the excellency of it, was reckoned among the wonders of the univerſe. His confeſſing his deſign in being the incendiary was to render his name immortal. The Epheſians, by a law, forbid the citizens from ever naming him, to diſappoint him of the glory he aſpired after; but were miſtaken in their politics; for the record continued what they endeavoured to aboliſh.—Solinus, c. 4. p. 384.

In the reign of King Henry VII. Thomas Flammock, and Michael Joſeph, a ſmith, were condemned to be hanged, drawn, and quartered, for raiſing commotions in Cornwal, about the payment of a ſubſidy. Coming to the

place

place of execution, it was wonderful to obſerve how courageouſly the blackſmith took his death, in hopes that his name and memory ſhould continue forever. So dear is fame to vulgar minds, though it be accompanied with ignominy! What is it then to heroic ſouls when attended with glory?—Polyd. Virg. Dinaſt. l. 5. p. 347.

Pauſanias, a domeſtic, and near attendant upon the perſon of Philip King of Macedon, inquired of Hermocles, 'Which was the moſt 'expeditious way to be famous in the world 'on a ſudden?' who anſwered, 'He muſt kill 'ſome eminent perſon, and then the glory of 'that man would fall upon himſelf.' Hereupon, forgetting his duty and obligations, he murdered his ſovereign and maſter King Philip, and had what he aimed at, being as well known in ſucceeding ages by his horrid parricide, as Philip was by his great virtue.—Ibid.

While fame is young, too weak to fly away,
Envy purſues her, like ſome bird of prey:
But once on wing, then all the dangers ceaſe;
Envy herſelf is glad to be at peace;
Gives over, wearied with ſo a high a flight,
Above her reach, and ſcarce within her ſight.

But

But such the frailty is of human kind.
Men toil for Fame, which no man lives to find.
Long rip'ning under ground this China lies:
Fame bears no fruit till the vain planter dies.

CHAP.

CHAP. LXII.

Of Gratitude and Ingratitude.

GRATITUDE, ſays Dr Charlton, is a ſpecies of love, excited in us by ſome action of another, whereby we believe, that either he hath really benefited us, or at leaſt intended to benefit us in particular, and is accompanied with deſire to ſhew ourſelves thankful to him for his benignity: Therefore this paſſion of gratitude, as it excels ſimple favour in this, that it is grounded upon an action which concerns us; ſo it has far greater force upon the mind, eſpecially in men of noble and generous natures. Its contrary is ingratitude, which, notwithſtanding, is no paſſion; for Nature, as if ſhe abhorred it, has ordained no motion of the ſpirits in us that might excite it; but is a mere vice, incident to men who are either fooliſhly proud, and therefore think all benefits are due to them; or ſottiſhly ſtupid, ſo as to make no reflection upon kindneſſes done them; or of weak and abject minds, who having been obliged

ged by the bounty and charity of their benefactors, inſtead of being grateful, proſecute them with hatred; and this becauſe either wanting the will to requite, or deſpairing of ability to make equal returns, and falſely imagining that all are like themſelves, venal and mercenary, and that none do good offices but in hope of remuneration. They think that their benefactors have deceived them; and ſo deprave the benefit itſelf into an injury. Hatred, then, being an adjunct to ingratitude, it follows that love muſt attend on gratitude; which is therefore always honeſt, and one of the principal bonds of human ſociety.

Thyreus was one of the chief eunuchs to Queen Statira, wife of Darius King of Perſia, and was taken priſoner at the ſame time with her by Alexander. The Lady dying in travel, he privately conveyed himſelf out of the camp, to give Darius notice of her death; who not receiving it with any great concern, he thought that Darius ſuſpected the chaſtity of his wife, his ſiſters, and daughters, had been corrupted by Alexander,; but Thyreus, with many aſſeverations, having cleared Alexander from any ſuch attempt, and aſſerted his civil treatment of the Ladies; Darius, with hands and eyes lifted up to heaven, cried out, 'O immortal Gods of 'Perſia,

'Perſia, and Preſidents of kingdoms, I beg you 'that Perſia may recover its ancient glory, that 'I may leave it to Alexander, in requital of the 'favours he has done me and my dear wife and 'children under the frowns of fortune; but, if 'I may not live to enjoy that happineſs, but 'that Perſia muſt be overthrown, then I be-'ſeech you that no other mortal may poſſeſs 'the throne of Cyrus but Alexander, that has 'deſerved it of me by his reſpects and civilities 'to an enemy.'—Plut. Pa. p. 682. in Alexandro.

Rodericus Devalus, Lieutenant General of the Spaniſh cavalry, was in the year 425 accuſed of treaſonable practices in correſponding with Moors, and with him, and other great men, Alcarus Nunnius Ferrerius, his ſteward, was apprehended, but acquitted himſelf, though his maſter, and other conſiderable perſons, were ſentenced to perpetual baniſhment. Ferrerius being at liberty, made it his whole buſineſs of his life to ſuccour and relieve his maſter. He ſold all his goods, and what elſe he had gained by the bounty of his maſter; and having muſtered up the ſum of 8000 crowns, he put it into wicker bottles, loaded an aſs with it, clothed his ſon in ragged apparel to drive the beaſt, and ſent it to his maſter.—Lipſ. Monit. l. 2. p. 334.

Sir

Sir William FitzWilliams, ſome time a ſervant to Cardinal Wolſey, and afterwards alderman of London, retiring from thence to Milkton in Northamptonſhire, gave a kind entertainment to the Cardinal there, when he was fallen into the King's diſpleaſure, and was in diſgrace at court; which ſome buſy courtier miſrepreſenting to the King, he was ſent for in cuſtody by Henry VIII. who demanded of him, 'How he durſt affront his authority, in entertaining the Cardinal, who was an enemy to the government?' Sir William modeſtly anſwered, 'That what he had done was not in contempt of his Majeſty's authority, but an act of gratitude to his maſter, by whoſe particular favour and bounty he was arrived to a plentiful eſtate, and hoped that a teſtimony of his duty and thankfulneſs to his maſter in neceſſity ſhould not be imputed to him as a crime.' The King was ſo well ſatisfied with his anſwer, that he gave him commendations for what he had done, and, as a mark of his favour, conferred upon him the honour of knighthood, and made him a privy-councillor.—Stowe's Survey of London, p. 87.; Full. Worth. p. 298.

Francis Freſcobald, a Florentine merchant, deſcended of a noble family in Italy, had gained a plentiful fortune, of which he was liberal handed to all in neceſſity; which being well known

to

to others, though concealed by himſelf, a young man, and a ſtranger, addreſſed to him in Florence, to aſk his charity. Signior Freſcobald, ſeeing ſomething in his countenance more than ordinary, overlooked his tattered clothes; and, compaſſionating his circumſtances, aſked him 'What he was, and of what country?' 'I am '(ſaid he) a native of England, my name is 'Thomas Cromwell, and my father-in-law is a 'poor ſheer-man. I left my country to ſeek my 'fortune, came with the French army that were 'routed at Gatylion, where I was a page to a 'footman, and carried his pike and burgonet 'after him.' Freſcobald commiſerating his neceſſities, and having a particular reſpect for the Engliſh nation, clothed him genteelly; took him into his houſe till he had recovered ſtrength by better diet; and, at his taking leave, mounted him upon a good horſe, with ſixteen ducats of gold in his pockets. Cromwell expreſſed his thankfulneſs in a very ſenſible manner, and returned by land towards England; where, being arrived, he was preferred into the ſervice of Cardinal Woolſey; and, after his death, worked himſelf ſo effectually into the favour of King Henry VIII. that he made him a Baron, Viſcount, Earl of Eſſex, and, after paſſing thro' ſeveral other conſiderable offices, made him Lord High Chancellor of England.

While theſe things were tranſacting, Signior Freſcobald, by repeated loſſes at ſea and land, was reduced to poverty; and calling to mind, (without ever thinking of Cromwell), that ſome Engliſh merchants were indebted to him in the ſum of fifteen thouſand ducats, he came to London to look after it. Travelling in purſuit of this affair, he fortunately met with the Lord Chancellor as he was riding to court, who thinking him to be the ſame gentleman that had done him ſuch great kindneſs in Italy, he immediately alighted, embraced him in his arms, and, ſcarce refraining to expreſs his joy by ſhedding tears, aſked him, 'If he was not 'Signior Francis Freſcobald, a Florentine mer-'chant?' 'Yes, Sir,' ſaid he, 'and your 'Lordſhips moſt humble ſervant.' 'My ſer-'vant,' ſaid the Chancellor! 'No, you are my 'ſpecial friend, that relieved me in my wants, 'laid the foundation of my greatneſs, and, as 'ſuch, a dear and obliging friend and benefac-'tor, I receive you: And, ſince the affairs of 'my Sovereign will not now permit a longer 'conference, I conjure you, my dear friend, to 'oblige me this day with your company at my 'houſe, and take a dinner with me; which in 'expectation of, I take my leave of you for the 'preſent.'

Signior

Signior Freſcobald was ſurpriſed and aſtoniſhed with admiration who this great man ſhould be that acknowledged ſuch obligations, and ſo paſſionately expreſſed a kindneſs for him; but, contemplating a while his voice, his mien, and carriage, he concludes it to be Cromwell, whom he had relieved at Florence; and therefore not a little overjoyed, goes to his houſe, and attended his coming. His Lordſhip came ſoon after, and was no ſooner diſmounted but he again careſſes his *quondam* benefactor; and, holding him by the hand, turns to the Lord High Admiral, and other noblemen in his company, ſaying, 'Don't your Lordſhips wonder 'that I am ſo glad to ſee this gentleman? This 'is he that firſt contributed to my advance-'ment;' and then told them the whole ſtory. Then holding him ſtill by the hand, led him into the dining-room, and placed him next himſelf at table. The Lords being gone, the Chancellor made uſe of this opportunity to know what affair had brought him into England. Freſcobald, in few words, gave him the true ſtate of his circumſtances: To which Cromwell replied, 'I am ſorry for your misfortunes, and 'will make them as eaſy to you as I can, by 'bearing a ſhare in your affliction like a true 'friend; but, becauſe men ought to be juſt be-'fore they are kind, it is fit I ſhould repay the

'debt

'debt I owe you.' Then taking him by the hand, he led him into his cloſet, and commanded the reſt to depart; he locked the door, and opening a coffer, firſt took out ſixteen ducats, delivering them to Freſcobald, and ſaid, 'My 'friend, here is the money you lent me at Flo-'rence, with ten pieces you laid out for my 'apparel, and ten more you paid for my horſe; 'but, conſidering you are a merchant, and 'might have made ſome advantage by this mo-'ney in the way of trade, take theſe four bags, 'in every one of which is four hundred ducats, 'and enjoy them as the free gift of your friend;' which the modeſty of Freſcobald would have refuſed, but the other forced them upon him. This being done, he cauſed him to give him the names of all his debtors, and the ſums they owed; which account he tranſmitted to one of his ſervants, with a charge to find out the men, and oblige them to pay him in fifteen days, under the penalty of his diſpleaſure; and the ſervant ſo well diſcharged his duty, that in a ſhort time the entire ſum was paid. All this time Signior Freſcobald lodged in the Chancellor's houſe, where he was entertained according to his merits, with repeated perſuaſions for his continuance in England, offering him the loan of ſixty thouſand ducats for four years, if he would trade here: But he deſired to return to

Florence,

Florence, which he did, with extraordinary favours from the Lord Cromwell, which greatly enriched him; but he enjoyed his wealth but a ſhort time; for he died in the very year of his arrival in Italy.—Hackwel's Apol. l. 14. c. 10. p. 436.

Now follows examples of the vice of Ingratitude, which, though too frequently practiſed, yet it is ſo abhorred by the general voice, that he who renders himſelf guilty of it, is ſaid to be guilty of all other ſins.

Marcus Tullius Cicero being under a ſentence of baniſhment, and ſhifting from place to place to ſave his life, Herennius the centurion, and Popilius the tribune, who Cicero had formerly defended, when proſecuted for the murder of his father, got leave of Antonius to find and kill him, though he had never given him any provocation by word or deed; and, having licence for that barbarity, away they poſt with a band of ſoldiers to Cajeta; and the doors being ſhut where they thought he was, they broke them open; where Cicero not appearing, and thoſe within ſaying they knew not where he was, a youth that had been educated by Cicero in the liberal arts and ſciences, an emancipated ſlave of his brother Quintus, Philologus by name, diſcovered to the tribune, that the litter

was

was carrying to the ſea through the cloſe and ſhady walks. The tribune, taking a few with him, run to the place where he was to come out. As ſoon as Cicero perceived Herennius running in the walks after him, he commanded his ſervants to ſet down the litter, in which Herennius cut his throat, in the ſixty-fourth year of his age. He alſo cut off his head, and, by Antonius's command, his hands alſo, by which his Philippicks were written; for ſo Cicero ſtiled thoſe Orations he wrote againſt Antonius. Theſe members Antonius commanded to be faſtened up over the Roſtra of the Orators. A horrid ſight to the Roman people. But, as ſoon as Caeſar had vanquiſhed Antonius, being then conſul, he made Cicero's ſon his colleague in that office; in whoſe conſulſhip the Senate took down all the ſtatues of Antonius, defaced all the other monuments of his honour, and decreed that none of that family ſhould hereafter bear the name of Marcus. Thus did the Divine Powers devolve the finiſhing their revenge of Antonius upon the houſe of Cicero. —Plutarch's Life of Cicero in Eng. vol. 5. p. 365.

Scipio Naſica was pronounced by the Roman Senate, who were all upon their oaths to ſpeak without prejudice or affection, to be the beſt natured and honeſteſt man that ever the world produced

produced from its firſt creation; and yet this very man, with all his uprightneſs and innocency about him, through the baſe ingratitude of the Romans was denied a dignity he ſolicited for, and was not ſuffered to end his days in his native country.—Plin. Nat. Hiſt. l. 7. c. 34. p. 173.

Two young men of Sparta taking a journey to conſult the Oracle of Apollo at Delphos, chanced to lodge at the houſe of an hoſpitable perſon in Leuctra, named Scedaſus, who had two beautiful virgins to his daughters, whom theſe young men ſeemed to be much taken with; and therefore reſolved, in their return, to lodge at the ſame houſe, and attempt to violate their chaſtities. Accordingly they came; and, finding Scedaſus was abſent, though they had a kind entertainment from his daughters, yet they could not forbear tempting them to diſhoneſty; and, not prevailing by their courtſhips, they raviſhed them both; and, to conceal it, added murder to the rape, threw them into a pit, and made their eſcapes. Scedaſus coming home not long after, and miſſing them, ſearched the houſe, and inquired in the town, but all to no purpoſe. At length, a little dog belonging to the family continued whining about him, running out a doors and in again, ſeeming to invite him to follow him; which Scedaſus did, and

and the dog led him to a pit into which his daughters were thrown. He drew out his daughters, and being informed that the two Spartans had been at his houſe again, he concluded they were the murderers of his daughters. To revenge his daughters bloods he went to Sparta, and demanded juſtice of the Ephori, the King, and the People, but could have no redreſs: Whereupon, with eyes and hands lifted up to Heaven, he poured out his complaints to the Gods, vented his maledictions againſt the city, and ſtabbed himſelf.—Lon. Theat. l. 2. p. 460.

Baſilius Macedo the Emperor, exerciſing himſelf in hunting, a ſport he took great delight in, a great ſtag running furiouſly againſt him, faſtened one of the branches of his horns in the Emperor's girdle, and pulling him from his horſe, dragged him a good diſtance, to the imminent danger of his life; which a gentleman of his retinue perceiving, drew his ſword and cut the Emperor's girdle aſſunder, which diſengaged him from the beaſt, with little or no hurt to his perſon; but obſerve what reward he had for his pains: 'He was ſentenced to loſe his head, for putting his ſword 'ſo near the body of the Emperor,' and ſuffered death accordingly.*

Now

* Zonar. Annal. tom. 3. p. 155.

Now in this thankleſs world the givers,
Are envy'd even by th' receivers:
'Tis now the cheap and frugal faſhion,
Rather to hide than pay the obligation:
Nay 'tis much worſe than ſo,
It now an artifice does grow,
Wrongs and outrages to do,
Leſt men ſhould think we owe. COWL.

Beliſarius was General of all the forces of Juſtinian the Emperor, and a man of great courage, conduct, and integrity. He overcame the Perſians, Goths, and Vandals, took all their Kings priſoners and ſent them to his maſter. He recovered Sicily, Africa, and the greateſt part of Italy. He did all this with a handful of men, and at a very inconſiderable expence. He reſtored military diſcipline by the regular exerciſe of his authority, after it had been long neglected. He was near kin to Juſtinian himſelf, entirely in his intereſt, and of uncorrupted fidelity, as appeared by his refuſing to accept the kingdom of Italy, when it was offered him. And yet this extraordinary great man, upon ſome unaccountable piece of jealouſy, and groundleſs ſuſpicion, was apprehended, his eyes put out, his houſe rifled, his eſtate confiſcated, and himſelf reduced to that miſerable condition as to beg up and down the ſtreets and

highways in theſe words: 'Give a halfpenny 'to poor Beliſarius, whom virtue raiſed, for-'tune blinded, and envy ruined.'—Fulgos l. 5. c. 3. p. 612.

Humphry Banniſter and his father, were both ſervants to and raiſed by the Duke of Buckingham, who being driven to abſcond, by an unfortunate accident befalling the army he had raiſed againſt the uſurper Richard III; he without footman or page, retired to Banniſter's houſe near Shrewſbury, as to a place where he had all the reaſon in the world to expect ſecurity; but the perfidious traitor Banniſter, upon the King's proclamation, promiſing a thouſand pounds reward to him that ſhould apprehend the Duke, like an ungrateful villain, betrayed his maſter to John Merton high ſheriff of Shropſhire, who ſent him under a ſtrong guard to Saliſbury, where the King then was, and there in the market place, the Duke was beheaded. But Divine vengeance purſued the traitor Banniſter, for demanding the thouſand pounds that was the price of his maſter's blood, King Richard refuſed to pay it him, ſaying, 'He that would be falſe to ſo good a maſter, 'ought not to be encouraged.' However, though he loſt his reward from the King, Heaven paid him home; for he was afterwards hanged for manſlaughter, his eldeſt ſon run mad

mad and died in a hog-ſty, his ſecond became deformed and lame, and his third ſon was drowned in a ſmall puddle of water. His eldeſt daughter was got with child by one of his carters, and his ſecond was ſeized with a leproſy whereof ſhe died.—Hiſt. Engl. 8vo. vol. 1. p. 304.

CHAP.

CHAP. LXIII.

Germany and Germans, their Character.

THERE is no nation in the world but have their particular virtues and vices; for, as waters imbibe the ſanative or hurtful qualities of the minerals, through which they force their current; ſo men are tinctured with the prevailing humours of the climate where they have their nativities, which out of caution or emulation are commended or cenſured by their neighbours. A wiſe man will not be angry to hear the vices of his country reprehended, becauſe it gives him an opportunity to correct them in himſelf, and conceal them on behalf of his country. None but ill faces throw away the looking-glaſs. With what pleaſure then will he ſee the virtues of his country ſet in a true light for his imitation, and bleſs his ſtars, that he is found in the number of the virtuous.—Howel's Germ. Dict. p. 5.

Germany is the Princeſs of Europe; and though Caeſar and Tacitus have given it but an ill

ill character, it was becauſe the former never ſaw more than the ſkirts of it, and was ſoundly beaten there: The other never travelled a league in it, and was an enemy officer under Veſpaſian in France. Conſideration muſt alſo be had unto the time in which they wrote; for if either of them had lived till now, they would correct their own writings, and be aſtoniſhed at the many flouriſhing provinces in Germany, its vaſt extent, the many noble and opulent cities, ſo many pleaſant villages, fat and fruitful fields, orchards and fragrant gardens. Such mines of gold, ſilver, lead, iron, and copper, with all other metals. Such brave martial people, ſo many flouriſhing Univerſities, ſo many Kings, Arch-Dukes, Princes, Landgraves, Marquiſſes, Earls, Barons, Knights, with a world of noble families, that can exactly draw their pedigrees thouſands of years paſt. The Romans and Trojans were, but the Germans ſtill continue magnanimous heroes, both in reſpect of their virtues and their progenitors.

There are more univerſities in Germany, than in all Europe beſides; and the number of men of learning, arts and arms, are no where to be equalized. Both Italy, Hungary, and Spain, with divers other countries, taſte of the fatneſs of Germany. The plenty of wines ſeem to contend with their pleaſantneſs, and the beer of Roſtock,

Roſtock, Brumſwick, Breſlaw, Danzick Delf, Lubeck, and Padderborn, may compare for ſtrength with Bacchus. To name her rivers would be endleſs, for not to mention the Rhyne, the Elve, the Main, the Moſel, the Skeld, the Viſtula, all navigable; that one river the Danube waters a hundred ſeveral people, with many mighty cities.

No people in the world are better mannered than the Germans, their modeſty is remarkable, their piety ſignal, their charity extenſive, and all theſe virtues are defended and maintained by heroic valour and fortitude. Their carriage is grave, and at the ſame time affable and courteous in their behaviour, and keep up their grandeur between the extremes of pride and familiarity.

Never ſo many crowns, ſcepters, and empires fell ſo ſuddenly upon any race, as upon the illuſtrious houſe of Auſtria, of whom I ſhall ſay no more, than,

Ni foret Auſtriacis Germania fulta columnis.

If Germany were not ſupported by Auſtrian pillars, ſhe would quickly totter into parity and ruin.

But as Homer ſings, Ἀλλ' οὔπως ἅμα πάντα θεοὶ δόσαν Ἀνθρώποισιν. The Gods do not ſhower down

down all their bleſſings at once upon mankind, ſo Germany legenerating has its foul ſide, and labours under ſeveral defects and extravagances. Rome has played the fugitive and run away from her, the Roman Emperor has loſt almoſt all his authority in Italy, and the name of Caeſar in Rome is ſwallowed up by that of Pope. The Switz, Belgians, Lorrainers, and Burgundians are revolted, and the Duke of Bavaria's taking part with France, and bringing French forces into Tirol, gives her much diſquiet. The fear of making their Emperor too powerful makes her Princes cold in aſſiſting him, ſo that Germany is like a beaſt with many heads, who being in caſe of neceſſity to paſs through a hedge, and every head ſeeking a particular hole to paſs through, they are a hindrance to one another, every head drawing after his own fancy, and ſo hazard the deſtruction of the whole.

The confuſion, differences, prolongations, adjournments, and delays of the German diets, where every diet has another in the belly of it, is a great fault in the government. What a lame imperfect power the Emperor has in theſe diets is well known. The name of Caeſar remains, but the Majeſty is almoſt quite gone. A Parliament in England will raiſe a million of money for the ſervice of their country, before a German

German diet can agree about putting the queſtion. The vigour of their minds are dulled by the bulk and ſtrength of their bodies.

All the virtues of the Germans ſeems to be buried in their intemperance, eſpecially in the vice of ebriety and exceſs in drinking. It is her darling ſin, and ſhe has infected all other nations with it; and from hence the Jeſuit took occaſion to be witty upon the German, ſaying, 'He forſook the communion of the church of 'Rome, becauſe laymen have not the cup 'at the Sacrament.'

The Germans heretofore were approved for military glory, but now they are much eclipſed. The Knights of Rhodes diſſuading Solyman the Great Turk from warring againſt Europe, eſpecially againſt Germany, anſwered, 'I don't 'much value the Germans, becauſe they are al-'ways at difference among themſelves, nor can 'they ever be made one, no more than my five 'fingers; they are impatient of labour, and 'above all others are gluttons and great drinkers, 'fit to campaign with an army of whores, and 'take more pride in their feathers than in their 'arms.'

CHAP. LXIV.

Greatneſs, the Conveniency and Inconveniency of it.

KNOWLEDGE and valour, ſays Gratian, in his Fourth Maxim, reciprocally contribute to the making a great man, and renders him immortal, becauſe they themſelves are ſo. The only happineſs that attends greatneſs is, that the poſſeſſors of it have greater abilities and opportunities of doing good, and preventing evil, than all other men; and, employing thoſe advantages for the ends they were given, will render the great honourable while they live, lamented when they die, and commemorated with glorious epithets to eternity. The inconveniencies of greatneſs are, that, as they have power to do evil, they too often are guilty of doing it, and never fail to be cenſured for it; the vulgar conceiving they have a right to cenſure their very geſtures, looks, and thoughts, and to be judges of all their actions: Hence it comes to paſs that the blemiſhes of great men, being toſſed from mouth to mouth, are rendered deformities; and a mole or wart in them is made worſe than perfect uglineſs in others: Great men alſo are ſeldom maſters of their own time;

time; for it is generally conſumed in the civilities or impertinencies of others: Nor can they ſay they have friends, ſince the reſpect, love, and fidelity, that is paid them, is a debt due to their greatneſs, and not to their perſons, being not diſcharged out of choice, but by compulſion, whether they will or no. But the laſt, if not the moſt intolerable inconveniency of greatneſs, is, that they are commonly debarred from knowing themſelves, or on what terms they ſtand; their height diveſts them of familiarity, friendſhip, and intelligence; they hear nothing but what is forced or diſſembled, nor ſee nothing about them but what is counterfeited or diſguiſed.

It was one of the characters of Rodolphus I. Emperor of Germany, that he always preferred doing good to others before greatning himſelf; alluding to that ſaying of the philoſopher, 'We 'are not born for ourſelves, but for the welfare 'of the public.' In war, he always commanded his conquering generals to preſerve the lives of as many of their enemies as poſſibly they could, becauſe mercy was a greater virtue than ſacrifice; and, when any had forfeited their lives and eſtates to the crown, he would conſtantly give their eſtates to the next heirs that had not offended; for doing otherwiſe, he ſaid, was uſurping the prerogative of God Almighty, to whom it belonged, (and not to an Emperor),

ror), 'to viſit the ſins of the fathers upon the 'children to the third and fourth generation.' When innocents are puniſhed, their wrongs call for vengeance; but, where charity is exerciſed, (though the ſtrictneſs of the laws forbid it), abundance of faults are covered, and bleſſings multiplied.—Germ. Hiſt. l. 4. c. 12. p. 1049.

There was a great example of friendſhip between Cardinal Pool and a Venetian gentleman named Aloſtio Priuli; and there was much notice taken in Rome of their conformity in manners, reciprocal affection, and delightful ſympathy, which was between them, and continued twenty-ſix years without interruption. Cardinal Pool falling ſick, and being told by his phyſicians he could not live, he made his will, and left Priuli heir of all he had; but, ſuch was the generoſity of the Venetian, that he made not one penny benefit by it, but gave it all among his Engliſh kindred; and was wont to ſay, 'While my friend the Cardinal lived, we ſtrove 'who ſhould do the greateſt benefits; but, by 'dying, the Cardinal has got the ſtart of me in 'kindneſs, in enabling me to do ſo much good 'to his relations in England.'—Greg. Let. Animad. 22.

In the ſickneſs of King Edward VI. which was ſuppoſed to proceed from a lingring poiſon that had been given him, Biſhop Ridley preaching

preaching before him, took occaſion to enlarge himſelf upon works of charity, and the obligation that lay upon all great men to be eminent in good works; this touched the King to the quick; ſo that, after ſermon, he ſent for the Biſhop, and afterwards for the Lord Mayor and Aldermen of London, to conſult with them how he might beſt acquit himſelf of his duty in reference to doing good, in which he found himſelf ſo much concerned. Upon their advice, the King ordered the Grey Fryers Church near Newgate for orphans, and gave the revenues belonging to it for their maintenance, &c.; and, when he ſet his hand to this, and other charitable foundations, he gave thanks to God that he had prolonged his life to finiſh thoſe good deſigns.—Hiſtory of England, 8vo, vol. 1. p. 445.

But ambition, putting a higher value upon greatneſs than its intrinſic value does really amount to, I ſhall give you ſome examples of the inconveniencies that attend it, that men may not fall into them, by climbing above the degrees wherein God has placed them by their births, education, or eſtates.

Michael Seigneur de Montaigne, diſcourſing about the inconvenience of greatneſs, ſays, a ſupreme

preme reputation, and mighty authority, would oppreſs his imagination; and therefore, quite contrary to ſome others, he had rather chooſe to be the ſecond or third in Perigourd than the firſt at Paris. He would neither diſpute a miſerable unknown with a nobleman's porter, nor make crouds open in adoration as he paſſed; but was content with a moderate condition, as well by his choice as fortune. Should any one, he ſays, put me upon comparing the life of L. Thorius Balbus, a brave man, handſome, learned, healthful, knowing, and abounding in all ſorts of conveniencies and pleaſures; leading a quiet life, and all his own; his mind well prepared againſt death, ſuperſtition, pains, and other incumbrances, of human neceſſity; dying at laſt in battle with his ſword in hand, for the defence of his country on the one part; and, on the other part, the life of M. Regulus, ſo great and high, as is known to every one, and his end admirable; the one without name and without dignity; the other exemplary and glorious to a wonder; I ſhould doubtleſs ſay of the former as Cicero did, could I ſpeak ſo well as he.—Eſſ. l. 3. p. 213.

Otanes, one of the ſeven that had a right to pretend to the kingdom of Perſia, gave up to his concurrents the right of being promoted to it, either by election or lot, provided that he

and

and his might live in the empire out of all authority and ſubjection, thoſe of the ancient laws excepted; and might enjoy all liberty that was not prejudicial to them. He was as impatient of commanding as of being commanded. Certainly he was much in the right of it; for the moſt painful and difficult employment in the world, in my opinion, is to diſcharge the office of a king in mode and figure; and therefore many of their faults ought to be excuſed, in conſideration of the intolerable weight of the function. It is hard to keep meaſure in ſo immeaſurable a power. Dominion and ſubjection are naturally at enmity; and commonly both are in extremes as to their prerogatives and privileges. This might be exemplified in two Scots authors contending about this ſubject; of which, he who pleads the cauſe of the people makes kings in a worſe condition than carters; and he that writes for monarchy, places them in power and ſovereignty ſome degrees above God Almighty. It is the golden mean to believe neither the one nor the other, touching the rights of the adverſe party, but leave it to reaſon which is inflexible, and, without paſſion, to umpire the controverſy.

Briſſon running againſt Alexander at juſts, purpoſely miſſed his blow; for which Alexander ſeverely reprimanded him, and bewailed the

the misfortune of greatneſs, that could never underſtand themſelves, or appear what they were, for the croud of flatterers that were continually about them. It is a pity a man ſhould be ſo great that all things muſt give way to him. This is not to go, but to ſlide; not to live, but to ſleep.

How are they bandied up and down by fate,
By ſo much more unhappy as they'r great?
Greatneſs, thou gaudy torment of our ſouls,
The wiſe man's fetters, and the range of fools!
Otway.

Carneadus ſaid, that the ſons of princes learned nothing right, but to ride the great horſe; becauſe, in all their other exerciſes, every one yields and bends to them. But a horſe is neither a flatterer nor a courtier, and will throw the ſon of a king with no more remorſe than he would do that of a porter.

The ſenate of Rome awarded the prize of eloquence to Tiberius; but he refuſed it; becauſe, if it had been juſt, he could derive no advantage from a judgment ſo partial, and that was ſo little free to judge. Greatneſs ſtrips men; for what teſtimony of good will can be expected from the man that owes me, whether he will or no, all that he can do? How can a

great man form any aſſurance of the real reſpect of a dependant, from his humble way of ſpeaking, and ſubmiſſive behaviour, when they are ceremonies that are not in his power to deny. The honours that great men receive from thoſe that fear them are not honours, becauſe they are reſpects and formalities only paid to his greatneſs, and not to himſelf, and will be laid aſide whenever his character is taken away. His predeceſſor was, and his ſucceſſor will be, treated with the ſame ceremony and ſtate.

The Emperor Julian being one day applauded for his exact juſtice, ſaid, 'I ſhould be proud 'of theſe commendations if they came from 'thoſe perſons that durſt condemn or diſap-'prove the contrary, in caſe I ſhould do it.' What a ſlavery are courtiers under that can endure to be thus upbraided? What felicity is in greatneſs where there is a ſuperior? Or what can it add to a man that has enough? Nothing is ſo happy in this world as the men that know when they are well, without coveting to be better.

CHAP.

CHAP. LXV.

Of the Paſſion of Grief.

GRIEF or ſorrow is an ungrateful languor of the ſoul, from a conception of preſent evil, which moves her to contract herſelf to avoid it, by which the animal ſpirits are recalled inward, but ſlowly, and without violence; ſo that the blood, being by degrees deſtitute of a ſufficient influx of them, is tranſmitted through the heart with too ſlow a motion: Whence the pulſe is rendered little, ſlow, rare, and weak; and there is felt about the heart a certain oppreſſive ſtrictneſs, as if the orifices of it were drawn together, with a manifeſt chillneſs congealing the blood, and communicating itſelf to the whole body. From which dejecting ſymptoms flow many inconveniencies; for, beſides this, that it darkens the ſpirits, dulls the wit, obſcures the judgment, blunts the memory, and beclouds the lucid part of the ſoul: It does moreover incraſſate the blood by refrigeration, and by that means immoderately conſtringes the heart, cauſes the lamp of life to burn dimly, induces want of

ſleep,

ſleep, by drying the brain, corrupts the nutritive juice, and converts it into that devil of a melancholy humour; as will appear in the following examples.

In the war that Ferdinand made upon the widow of King John in Hungary, about Buda, a ſoldier was particularly taken notice of for his ſingular behaviour in a certain encounter, unknown, highly commended, and as much lamented, being left dead upon the place; but by none ſo much as by Raiſciac, a German lord, who was infinitely pleaſed with ſo unparalleled a virtue. The body being brought off, the Count, with the common curioſity, coming to view it, his arms were no ſooner taken off, but he immediately knew him to be his own ſon, which added a ſecond blow to the compaſſion of all the beholders; only he, without uttering a word, or turning his eyes from the woful object, ſtood fixedly contemplating the body of his ſon, till the vehemency of the ſorrow having overcome his vital ſpirits, made him ſink down ſtone dead to the ground *.

Curae leves loquuntur, ingentes ſtupent.
Seneca.

His

* Donat. Hiſt. Med. Mirab. l. 3. c. 13. p. 187.

His grief's but eaſy, who his grief can tell;
But piercing ſorrow has no article.

King Richard II. was ſo zealous a lover of his Queen, Anna of Bohemia, that when, after a ſhort ſickneſs, ſhe died at his palace of Sheen, in the county of Surry, he was ſo tranſported with grief and ſorrow, unbecoming him as a King, a man, or a Chriſtian, that he laid bitter curſes upon the place; and, out of a deep melancholy or madneſs, cauſed the palace to be demoliſhed.—Fuller's Hol. State, p. 22.

Cardanus gives us the hiſtory of a Milaneſe, who being an inhabitant there for the ſpace of ſixty years, had never the neceſſity or curioſity to go without the walls of the city, which being certified to the Duke as a thing ſcarce heard of in the world before, he ſent him a poſitive command, that he ſhould never go out while he lived. And now ſee how powerfully the apprehenſions of confinement worked upon him: He that before had no inclination to go out of the city, died of mere grief to be denied the liberty of doing it.—Chetw. Hiſt. Collect. cent. 2. p. 49.

King Ethelſtan being poſſeſſed with a jealouſy of ſtate, that his brother Edwin was in a deſign to deſtroy or depoſe him, though Edwin denied the treaſon upon oath; yet he cauſed him to be put

put to ſea in a ſmall boat without ſails or oars, accompanied only by a page, that his death might be imputed to the waves; and the young Prince being overwhelmed with grief at his brother's unnatural cruelty, he leaped over board, and was drowned.—Speed's Hiſt. p. 379.

Queen Mary enjoyed but little health after ſhe had the falſe conception, which being followed by King Philip's neglecting her, and the loſs of Calais in France, ſhe ſo afflicted herſelf with ſorrow, that it weakening her ſpirits, threw her into a dropſy, which put a concluſion to her unhappy reign, and unfortunate life.—Engl. Hiſt. vol. 1. p. 502.

Charles Duke of Burgundy being put to flight at the battle of Nancy, and croſſing a river, was thrown by his horſe, and at the ſame time aſſaulted by a gentleman, of whom he deſired quarter; but the gentleman being deaf, and not knowing who he was, killed him immediately; but afterwards being made ſenſible of what he had done, fell into ſuch an extremity of grief and melancholy, that put an end to his days.

Signior Franciſus Forcarus being elected Doge of Venice for his life, not only governed that republic with exemplary wiſdom, integrity, and juſtice, but alſo in a little time augmented their territories, by the addition of Brixia, Bergomum,

gomum, Cremr, and Ravenna; and, being come to the eighty-fourth year of his age, and the thirty-fourth of his Ducal authority, the Senate, fancying he was ſuperannuated, compelled him to reſign this dignity to another; which public affront threw him into ſuch an exceſſive grief, that he died in a day or two after.

CHAP.

CHAP. LXVI.

Hatred, upon Undiſcernable and Unjuſtifiable Grounds.

As admiration, the firſt of all the paſſions, ariſeth in the ſoul before ſhe hath conſidered whether the thing repreſented to her be good or convenient to her, or not; ſo, after ſhe has judged it to be good, there is raiſed in her the moſt agreeable and complacent of all paſſions, love; and, when ſhe hath conceived the ſame to be evil, ſhe is as quickly moved to hatred, which is nothing but the ſoul's averſation from that which threatens pain or grief, and may be defined to be a commotion produced by the ſpirits, that inciteth the ſoul to be willing to be ſeparated from objects that are repreſented to her as ungrateful and hurtful, which definition only reſpects pure nature; which now, through the corruption of men and manners, may be ſaid to riſe from an imbibed prejudice, or envy aggravated by continuance, and heightened by a malicious intention of maligning and injuring the perſons to whom we have a diſaffection, and that too without any

reaſon, but what proceeds from a ſelf-contracted wickedneſs. Anger is ſometimes allowable; and, when exceſſive, is ſtill called but the vice of men; but hatred is ſaid to be the ſin of devils, being not confined at home, but roves abroad ſeeking whom it may devour.

The learned Mr John Calvin having been one of the inſtruments in the hand of God to convince the world of the errors, ſuperſtition, and idolatry, of the Church of Rome, the Papiſts conceived ſuch a hatred againſt him, that they would not ſuffer his name to be uſed among them; but, that it might be utterly obliterated, they gave directions, in their *Spaniſh Index Expurgatorius*, p. 204. that his name ſhould be ſuppreſſed, and *ſtudioſus quidam* uſed inſtead of it, which, it ſeems, had ſuch an effect upon one of their bigotted proſelytes, that he took a journey from the city of Mentz, in Germany, to Rome, to change his name from Calvinus to Baronius *.

A ſuperſtitious fool, 'twas not his name,
But changing it, that was his ſhame.

Amilcar, the father of Hannibal, had ſuch a violent hatred againſt the Romans, that, performing

* Chetw. Hiſt. Collect. c. 3. p. 90.

forming a ſacrifice before he began his expedition into Spain, he made his ſon Hannibal, then but nine years of age, to lay his hand upon the altar, and give his oath to the Gods, that, as ſoon as he came to maturity, he would purſue the Romans with all the rigour of war that an immortal hatred could put him upon, and commit all the depredations upon them that he was able: Which may ceaſe the wonder that the impreſſion was ſo ſtrong, ſince it was not only early imbibed, but hereditary.

Sometimes hatred having blinded men's underſtanding, they cannot forbear ſhowing it to their own diſparagements in ſuch caſes as ſhould be free from the ſuſpicion of any kind of animoſities. Pope Boniface VIII. had an inveterate hatred to the Gibbelline party; and, it being cuſtomary on Aſh-Wedneſday for the Pope to ſprinkle aſhes upon the heads of the Cardinals and chief Prelates in the church, uſing theſe words, 'Remember thou art aſhes, and 'to aſhes muſt return;' this Pope went on very regularly and devoutly in the diſcharge of this office, till he came to Porchetus Spinola, Archbiſhop of Genoa, who was under the ſuſpicion of favouring the Gibbelline faction; and then, inſtead of his head, the Pope caſt the aſhes into his eyes, ſaying, 'Remember thou art a Gib-'belline, and that with the Gibbellines thou

'muſt

'muſt return to aſhes.'—Fulgoſ. l. 9. c. 3. p. 1186.

Cato, the Roman Cenſor, had ſuch an incurable averſion and hatred to woman kind, that he would commonly ſay, 'That, if the world 'was rid of its female incumbrances, men would 'be preferred to the ſociety and converſation of 'the Gods.'—Cauſ. Hol. Cour. p. 3. p. 297.

Timon, a philoſopher of Athens, was ſurnamed Miſanthropos, or Man Hater. He had ſome time a plentiful eſtate; but, by his exceſſive liberality, was reduced to the loweſt degree of poverty, in which experiencing the inconſtancy, avarice, and ingratitude of ſuch as had been obliged by him, he fell into a bitter hatred of all mankind, rejoiced at their misfortunes, and aſſiſted the ruin of all men as far as it conſiſted with his own impunity. He only ſmiled upon Alcibiades, and for no other reaſon but that, being the Athenian general, he hoped that one time or other he would be the ruin of the city, and all the citizens. He built a ſmall hut in the fields, to ſhun the converſation of men, and admitted none to him but Apemantus, a perſon of the ſame moroſe and ſullen humour; who ſaying once to him, 'Is not this a 'good ſupper?' Yes,' ſays he, 'but it would 'be much better if I was not plagued with thy 'company.' *Vixit anno Mundi* 3330; and it is reported,

reported, that, drawing near his end, he gave order that his ſepulchre ſhould be erected behind a dunghill, inſcribed with this epitaph * :

Hic ſum poſt vitam, miſeramq; inop. mq; ſepultus,
Nomen non quaeras, dii te Lector male perdant.

Here now I lie, after my wretched fall:
Aſk not my name, the Gods deſtroy you all.

Uladiſlaus Locticus, King of Poland, after a conſiderable engagement, wherein his forces had ſlaughtered a great number of the enemy, viewing the dead, he ſaw a knight, named Florianus Sharus, lying with his face upward, deſperately wounded, and with his hands keeping in his bowels, that they might not ſlip out of his body. 'How great is the pain and torment 'of this gentleman!' ſaid the King. 'He is in 'greater miſery,' anſwered Sharus, 'that has 'an ill neighbour in the ſame village with him, 'as it is my ill luck to have.' 'Well,' ſaid the King, 'if thou recovereſt thy health, I will 'make thee eaſy in that particular.' And he performed his promiſe, turning out the perſon complained of, and giving the whole village to Sharus.—Zuing. Theat. vol. 1. l. 1. p. 63.

Appius

* Sabellia Ex. l. 2. c. 2. p. 64.

Appius Claudius, the younger, whoſe anceſtors had been very injurious to the Roman people by their tyrannical impoſitions and exactions, being choſen conſul by the Senate, with Titus Quintus Capitolinus, the people were ſo diſpleaſed with this election, that, with a confuſed murmer they all left the place of aſſembly, as diſdaining, by their preſence, to give conſent that any of that family ſhould be dignified with ſo great an honour, though the perſon had never diſobliged them.—Fulgos. l. 9. c. 3. p. 174.

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END of the FIRST VOLUME.